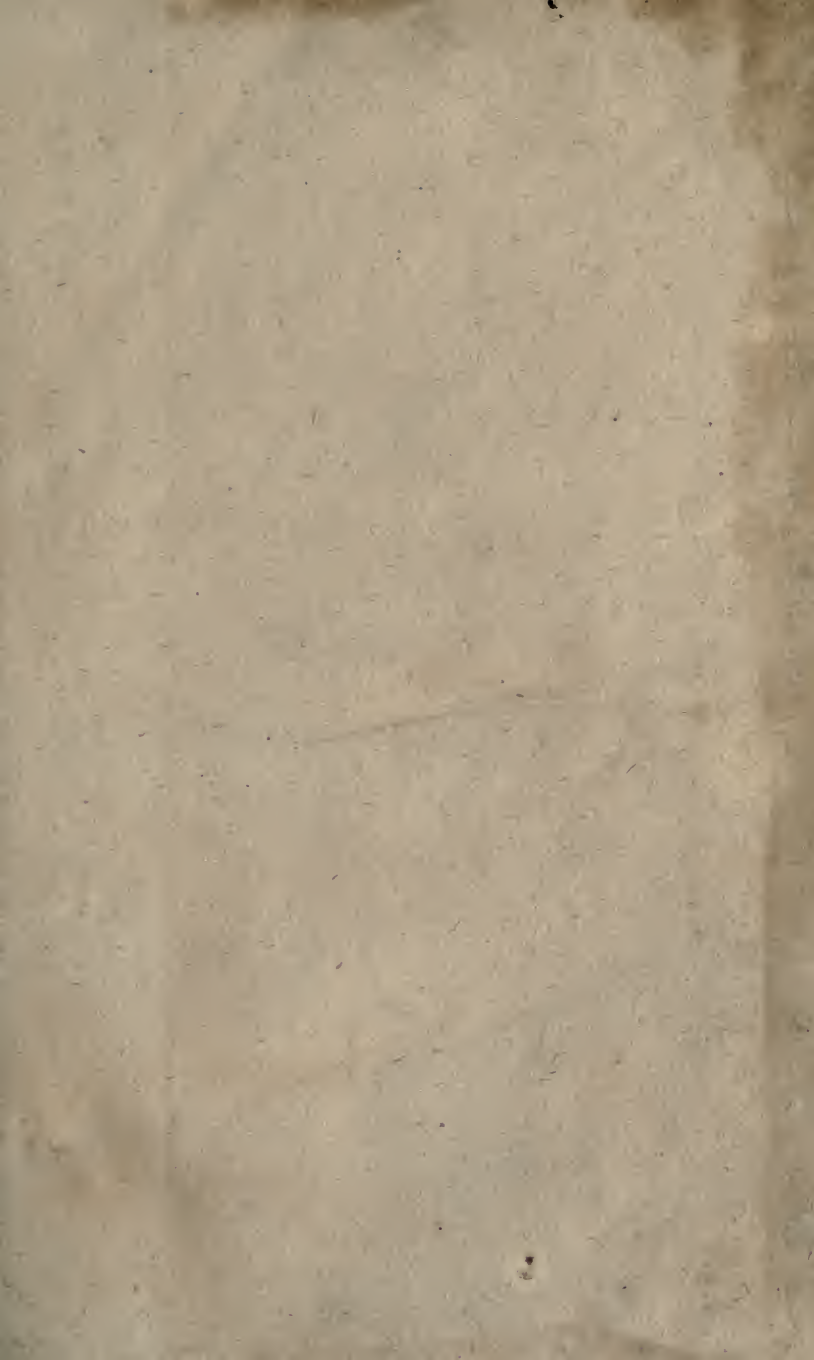


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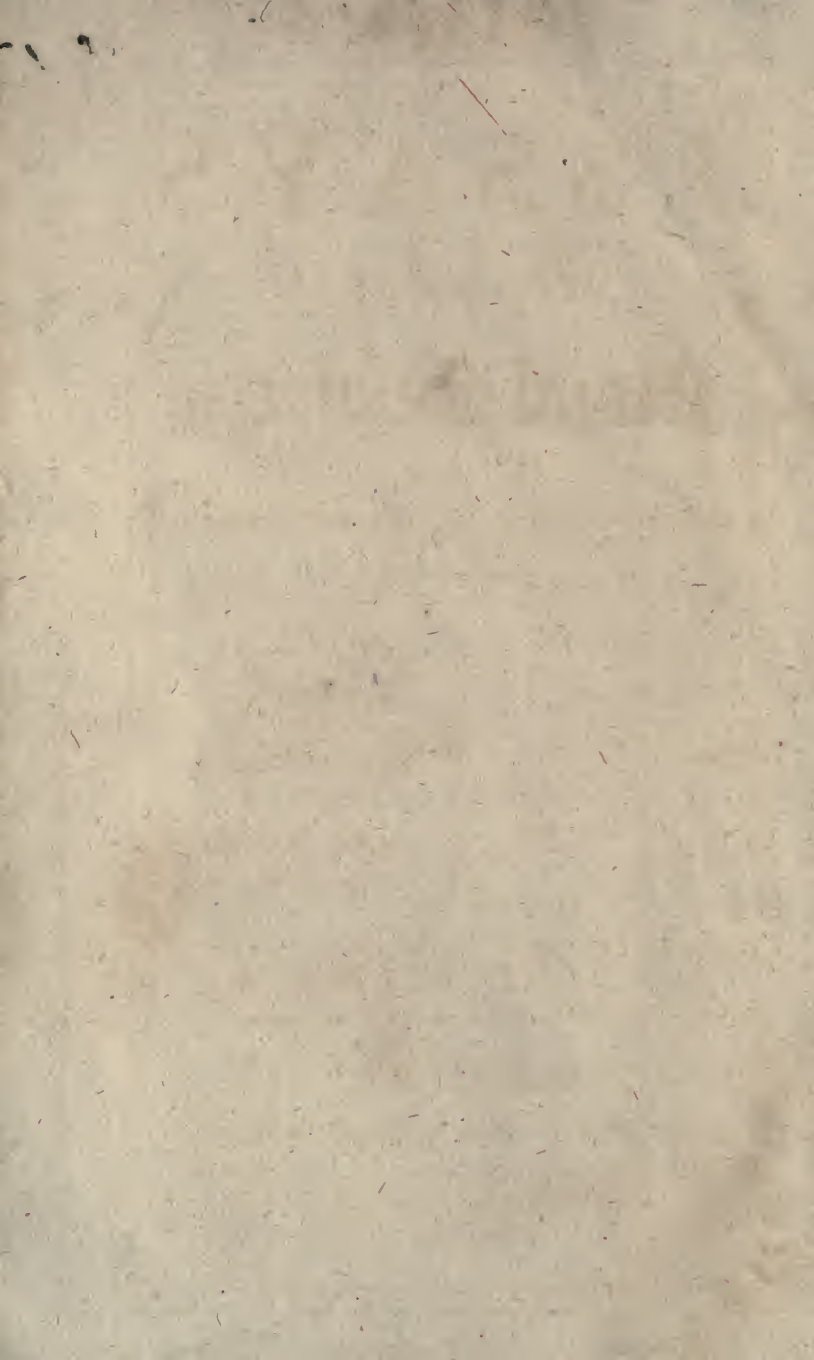


F. S. A. 1880

John B. ...

1880

Page 10



ESSAYS

UPON SEVERAL

Mozal Subjects.

Part III.

Of { Pain.
Revenge.
Authors.
Power.
Infancy and
Youth,

Of { Riches and
Poverty.
Whoredom.
Drunkenness.
Usury.
An Apostle.
Solitude.

By JEREMY COLLIER, M. A.

L O N D O N,

Printed by W. B. for H. Rhodes, at the *Star*,
the Corner of *Bride-Lane*, *Fleet-Street*; and
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St. Paul's Church Yard. 1705.

ESSAYS

THE

UPON SEVERAL

PROFANE SUBJECTS.

The two former
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to this third Attempt
The Author I have chosen
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the happy Issues of Life depend
very much upon our
respective Behaviour. And
when the Concern is of such
weight that must of Course
be

THE PREFACE.

THE two former Parts being not unkindly receiv'd, have encourag'd me, to this Third Attempt. The *Subjects* I have chosen are considerable enough to Appear. They bear a great Sway in the World; And the happy Issues of Life depend very much upon our respective Behaviour. And when the Concern is of such weight, there must of Course

be Matter to suggest, and Reasons to prove it so. And therefore if the *Reader's* ill entertain'd, the barrenness of the *Author*, and not of the *Argument*, is to answer for't.

To be somewhat particular : The Business of these *Papers* is to support our Spirits, to moderate our Censures, and our Passions, and help us to keep our Feet where the Ground is most Slippery. 'Tis to direct the Critical Periods, and make the Motions of our Progress more steady, and prevent us from destroying our selves with the unweildy management

ment of our own Strength. 'Tis to keep us from sticking in the Surface of Things, from doting upon Pageantry, and setting our Honour and our Conscience to Sale.

I have likewise endeavour'd to shew the Discredit, the Danger, and the Injustice, of an Intemperate and Licentious Practice; To discharge unnecessary Scruples, and disentangle a Case which seem'd somewhat perplext: And lastly, to raise the Idea of Religion, and give a just value to Things and Persons, of the greatest Dignity and Concern.

In

In most of these *Heads*, I have pitch'd upon the Form of a *Dialogue*; By this Fiction of a Conference, the *Reader's* Fancy is sometimes better engag'd, and the Impression goes deeper in his Memory. Besides, where a Question is to be argu'd on both sides, the Objections appear more naturally out of the Mouths of the contending Parties: And the Cause seems to have the fairer Tryal, when the *Plaintiff* and *Defendant* are in *Court*. However, all *Subjects* won't so well bear this Method, and therefore, for this reason, and for the sake of Variety,

riety, some of them are treated in a continu'd Discourse.

If any thing I have said, prevails upon the *Conduct*, and proves serviceable to the *Reader*, I shall think my self oblig'd in the Success, and reckon it the best Reward of the Undertaking.

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ERRATA:

PAG. 72. Line 3. for Spirit, read Spirits. p. 79. l. 14. f. on, r. in. p. 103. l. 6. f. *Lysaner*, r. *Lysander*. p. 149. l. 27. f. *es carpee*, r. *escarpee*. p. 182. l. 29. f. God. r. Gold. p. 220. l. 22. f. *quondom*, r. *quondam*. p. 242. l. 27. f. *Meais*, r. *Means*.

A
MORAL ESSAY,
OF
PAIN.

TO begin with a Description of the Subject. Pain is an unacceptable Notice arising from some Disorder in the Body. When the Continuity of the Organ is disjoyn'd, the Nerves discomposed, and the Muscles forced into a foreign Situation; when there's a stop upon the Spirits, when the *Parts* don't keep their Ranks, but are beaten out of the Figure which Nature has drawn them up in; then the Mind immediately receives a grating Information of what has happen'd: Which Intelligence is more or less troublesome in Proportion to the Disadvantage of the Accident. Now this unwelcome *Sensation* is what we call *Pain*. However, we are to observe, that these violent Impressions are no more than occasional Causes of our Uneasiness:

B

There

There is no Natural Connexion between these Damages done to the *Body*, and the *Conscious* Disturbances consequent upon them. Our Pain does not properly grow out of this Disorder, nor proceed from the Operation of these Causes by way of Physical Necessity. For if *Pain* was the meer result of *Matter* and *Motion*, the whole Creation would in all likelihood be a great Sufferer, and the *Elements* do terrible Execution upon themselves. The Sea might be frequently *troubled* without a Metaphor, and a lighted *Faggot*, it may be, feel as much as the *Martyr* that was burnt at the Stake. But that *Consciousness* and *Thought* are never to be fetch'd out of any Revolutions of *Matter* and *Motion*, I have fully proved elsewhere, whither I refer the Reader *. But tho' Pain is not properly struck out of any Corporeal Scuffle, nor born of the *Labour* of the Limbs; yet God has pleas'd to make such an Alliance between the Soul and Body, that when the latter suffers any remarkable Inconvenience, the other is generally made sensible of it, and oblig'd to condole the Misfortune. If we enquire into the Moral End of this Necessity, why the *Soul* is forced upon such unacceptable Sympathy and tied down to such

* *Moral Es-*
says, part
2d. under
A Thought.

such rugged *Sensations*; why the Quiet of Thought is made so precarious and dependent, so liable to the Incurfions of Violence, and fo fubje&t to the Fate of ftupid and infenfible *Matter*?

In anfwer to this Queftion, it may be returned, that the Soul is made thus unwillingly fenfible and paffive, that her Intereft may prompt her to a due Care of the Body's Prefervation, that ſhe may fence off Decays, and guard the better againſt Injury; beſides, the Body is often the worſe for the Negligences and Diſorders of the Mind. 'Tis Intemperance and Covetouſneſs, 'tis Pride and Paſſion, which oftentimes throws the Conſtitution off the Hinges, and makes the *Sences* ſuffer. For inſtance, a Man of Choler and Conceit takes fire at an inſignificant Affront, ruſhes into a Quarrel, has his Head broke, and it may be his Limbs raked, into the Bargain; now when a Wound is thus impertinently made, ought it not to put the *Patient* to ſome Trouble? He that's thus prodigal of his *Perſon*, and makes his Limbs ſerve in an ill Cauſe, ought to meet with a Mortification: The Punishment is but a juſt return for the Pride, and the Smart, it may be, the beſt Cure for the Folly. Indeed, Pain

is oftentimes the just Consequence of Misbehaviour: People run themselves out of Breath with their Fancies, and chop too eagerly at the Bait of Pleasure. Their Aversions and Desires are generally much too strong, and when the Hand is over-grasp'd, 'tis apt to ach. Thus Men groan under the Oppression of their Vice; set their own Limbs upon the rack, and may frequently thank themselves for the Penance of their Sences. Sometimes they think their Merit ill entertain'd, and that *Providence* overlooks their Condition; these Reflections overcast and settle into Melancholy and Spleen, for that's the *English* of this *wise* Disease; thus the Mind raises a Battery against the Body, the Thoughts are play'd upon the Health, and the Constitution batter'd to pieces. And whence comes all this Misfortune, but from over-rating our Pretensions; forgetting our Failings, and not considering the Course and Temper of the World? 'Tis true, Pain is not so peculiarly ty'd to Mismanagement, as not to be met with elsewhere: Efforts of Virtue are sometimes troublesome, and a Wound will smart tho' receiv'd in defence of our Prince and Country. Pain therefore in such cases seems permitted

to take hold of us, to try our Integrity, and raise the Merit of a good Action. 'Tis granted, 'twould be a great Convenience if we could parry against Pain, and put by a Pass at Pleasure. If the Sense of Feeling could sleep, or slip out of the way, till a Wound was cured, and the Causes of Anguish removed; if the Soul, I say, could disengage a little from the Body, and not be at Home upon such an Occasion, it would be a considerable Privilege: But Matters are ordered otherwise, and we must not expect to be impregnable in this World.

However, we have no reason to complain of the Rigours of Providence, for Life has generally an apparent overbalance of Advantage. And upon a Computation we shall find the *Total* of Satisfaction much greater than that of Inconvenience: Which considering the defenceless State of our Sences, and how strangely they lie open to Pain, is a wonderful Blessing: I say a wonderful Blessing; for the Possibility of Pain hangs almost upon every Atome, we may be hit at all Quarters, and stung and stabb'd in every Pore. Now tho' 'tis impossible to be Proof against Pain, the Question is, Whether all People are equally passive, and feel the same de-

grees of it upon the same Occasion: May not a difference in Age, Bulk, or Constitution, make a Change in the *Sensation*? One would think when the Sences are most affected with delightful Perceptions, they should be most expos'd to the contrary: And that when they are capable of being best pleas'd, they should likewise be capable of being most persecuted: In this case, their Keeness and Vigour seems to make them more liable to be disobliged. And may we not from hence conclude, that the edge of Pain must be somewhat turn'd in old Age? The Sight and Hearing, the Taste, and the Smelling, dwindle and decay by the length of Time, and why then should we suppose the Touch continues entire and undisabled? Are we only lasting in the Faculties that punish us? To proceed to a Reply to the rest of the Question: 'Tis not the Brawn of a Man's Arm, nor the Robustness of his Limbs that can protect him from feeling a Blow: A Giant's Wound smarts no less than a Dwarf's, tho' it may be the first may not think it so decent to complain. And yet several of *Homer's* Heroes make a lamentable Business of a Flesh Wound: But without doubt a great deal of the Anguish may be fenc'd off

off by the force of the Mind, by a strong Sence of Honour and Shame, by a Conscioufness of Innocence and Merit, and above all by the comfortable Expectations of another World.

The *Stoicks* were so fanciful, as to maintain that *Pain* was nothing of an *Evil*: Let's hear how they go to work: Nothing, say they, but what's scandalous and immoral, ought to be reckon'd an *Evil*. And thus by begging a Principle, equivocating in the Terms, and chopping a little Logick, they think to disarm the Impressions of Violence, and make the *Patient* insensible of his Malady. You tell me there's no Vice and Wickedness in Pain: A mighty Discovery! Who knows not that there's nothing of Moral Turpitude in the Head-ach, and that the *Cholick* is neither Felony nor Treason? But that's not the point; pray leave off your Sophistry, and make it out to me that Torture and Diseases are no manner of Check to Satisfaction, and that a Man may be every jot as happy with the Gout or Stone, as without them. I tell you then, replies the Stoick Philosopher, that Vertue is of it self a sufficient Fund for Happiness; but since you press me I must add, that *Pain* is one of those Guests

that ought to be refused Admission, and sent packing as soon as may be. Why so I beseech you? Because 'tis a rough uncourtly Perception, 'tis unfriendly to Nature, it has an ugly Sting in't, and 'tis oftentimes hard to deal with it handsomely. Very well! And is not this Confession a plain yielding of the Cause? Can there be a fuller Description of an *Evil* than this amounts to? For to say that Pain is rugged and raking upon the Touch, that 'tis Nature's Aversion, and that we have much to do to manage it, is in earnest, to make a very bad thing on't. And which is worst of all, the Confession is true; but then People should not pretend to maintain an impracticable Post, nor give Sence and Experience the Lye.

To pretend there's nothing *Good*, but what's Just and Honourable, nor any thing *Evil*, but what's base and unworthy, is a noble way of Talking: And I should believe it too, if I found that none but Knaves, Cowards, and Libertines, felt any Pain. This swaggering of the *Stoicks* puts me in mind of *Possidonius*, one of that *Sect*; this Philosopher happen'd to be extremly afflicted with the Gout, when *Pompey the Great* did him the Honour of a Visit at *Rhodes*; now tho'

Pompey

Pompey desired him to forbear discouraging, upon the Score of his ill Health; yet he was so much a Gentleman, as not to disappoint so great a Person: He entertains that *General* therefore upon the Argument before us, and lying on the Couch, harangues upon the *Stoical* side of the Question. And when he was most pinch'd and worried by the Fit, he would frequently break off, and say, *Nil agis dolor; quamvis sis molestus, nunquam te esse confitebor Malum.* Gout, you'll not carry your Point, for tho' you are impertinent and troublesome, I'll ne'er own you to be an ill thing while I have Breath to draw. Now this Rhodomontade is but a ridiculous piece of Vanity, 'tis little better than flourishing the Colours with his Back to the Enemy; and crying Quarter with an Air of Confidence. If the Pain was not somewhat too big for him, why did he take notice of it so unseasonably? Why was he so uncourtly as to make a Halt in his *Lecture*, before Pompey the Great: To give such broad Signs of Uneasiness, and confess the Distemper troublesome, and yet to deny it to be an ill Accident, is meer Foppery and Canting.

It must be granted then, that Pain is a great Incumbrance upon Happiness,
but

but that 'tis the worst thing that can happen to us is by no means to be asserted: An ill Action is a much more formidable Misfortune. We ought to suffer the utmost Extremity of Hardship rather than surrender our Innocence, desert our Station, or do any thing unbecoming the Dignity of our Nature. And when we are set upon with any Tryals of this kind, we should take care not to give way to any mean Compliance, nor be over-born with the Terror of the Object: Not to murmur against Providence, fly out into Impatience, or discover our selves overcome. To summon in our Spirits, and look Danger in the Face, is the best way to ward off the Blow, and break the Force of Violence. Courage is a sort of Armour to the Mind, and keeps an unwelcome Impression from driving so deep into Perception: He that stands bold and strong, is not so easily push'd down. However, when the Enemy strikes hard, and a Man has a great deal to grapple with, something will be felt in spite of all the Bravery imaginable. And here it must be said, that to bear Pain decently, is a good sign of inward Strength, and a handsome proof of a great Mind. Such a Person is well prepar'd to maintain his Reason,

Reason, and act up to his Sentiments. He is fortified against Outrage and Tyranny; and if he throws up his Honesty, and resigns to his Ease, and his Interest, he is the more unpardonable. Indeed most People may have Courage if they will but awaken their Spirits, and exert themselves. The Scandal of Misbehaviour, and the danger of a cowardly Compliance, is sufficient, when well thought on, to fright us into Resolution: *Audaces cogimur esse metu.*

Thus a Woman mentioned by *Eusebius*, who was going to renounce her Faith, and sacrifice to Idols, was so affected with the Sight of a Martyr burning at the *Stake*, that she recovered her Fortitude, own'd her Christianity, and mov'd for Execution; wisely considering that 'twas much more eligible to burn a few Minutes with a good Conscience, than for ever with a bad one. To be plain; there's no Guard for Honour or Conscience, unless the Mind is well steel'd, and harden'd to a Temper of Endurance. Unless a Man can reconcile himself to Suffering, and keep his Spirits above Water, 'tis in vain to pretend to *Principles*: Where Fear has the Ascendant all Vertue grows precarious, and is ready to surrender at Discretion.

cretion. For instance, how can a Man pretend to Prudence that tosses like a Bull in a Net under his Pain ; gives way to the Excesses of Clamour and Despair, and rages or laments to no purpose? What Justice can you expect from that Person that prefers his Ease to his Honesty? Fright him with a troublesome Confinement, shew him but an Ax, or a Halter ; and he will desert his Friend, betray his Trust, and go any other Lengths of Meanness, and Treachery. In short, he that can't stand the Shock of Pain, and part with his Limbs, or his Life upon occasion, can never be firm in his Duty, nor true to his Engagements.

I grant 'tis no easie Task to come up to this pitch of Fortitude : However, the force of Custom and Principle, Vigour of Thought, and Nobleness of Resolution, will go a great way in the Matter.

Thus *Tully* tells us, that the *Spartan* Boys when they were lash'd at the Altar till their Bowels were laid bare, and sometimes till they were quite dispatch'd, would never so much as groan, or whimper. After this, we need not wonder at what he reports of those that play'd Prizes at the *Olympick Games*, that when they had their Sides batter'd,
and

and almost pounded to a Jelly, with Iron Gantlets, they took no notice of the Misfortune. He goes on, and relates that the *Roman Gladiators* were so little afraid of their Flesh, that they chose rather to receive a Cut than avoid it unhandsomely. That they valued nothing so much as giving Content to the Company: That when they were hack'd, and hew'd off their Legs, they would send to their Masters to enquire their Pleasure: Letting them know, that if they had not seen Sport enough, they were willing to divert them to the last drop in their Veins. Was ever, says *Tully*, any *Fencer*, worth the naming, heard to groan upon a Hit? Which of them ever chang'd Colour at a Wound, or had the less Blood in his Face, for seeing it run out of his Body? Which of them lost his Courage before his Limbs, or so much as tumbled with any fear about him? And even after they were fallen; when did they refuse to lay their Throat fair, or shrink in their Neck at the dispatching Blow? Thus we see how much Exercise, Stomach, and resolute Thinking, will fortifie the Mind against Pain.

Thus *Zeno Eleates* submitted to the utmost Severity, rather than disengage himself

himself upon the Terms of Ignominy, and Falshood.

Anaxarchus defied the Menaces of *Nicocreon* King of *Cyprus*, and told him he might beat him in a Mortar, if he had a mind to't : And *Calanus* an *Indian* Bramin, laid himself down upon his Funeral Pile with such Composedness, as if he could have slep'd upon Fire and Fag-got.

But these Instances of Fortitude among the Heathen are not common : They are seldom met with unless in People train'd up to Hardship, Blows, and Martial Discipline. But among the *Christians* this supream degree of Courage was no Rarity. Here Persons of the tenderest Age, of the most unfortified Sex, of the most unpromising Education, encountred the Fury of wild Beasts, the Torture of Racks, and Fire, without shrinking at the Terror, or fainting under the Execution. They frequently did not so much as give a Groan ; or shew the least Uneasiness in Look or Posture : Tho' at the same time their Persecutors strain'd their Wit and their Malice, both in the Length and Extremity of the Punishment. To be thus rescued from Pain under all the Instruments of Cruelty, was no less than miraculous : 'Twas a visible

*Euseb. Hist.
Eccles.*

Lactant.

visible Interposition of Heaven, and an indisputable Evidence of the Truth of Christianity. To state the Manner and examine the Process of the Deliverance, is it may be too much for us. However we may say in general, that either the usual Correspondence between the Soul and Body was discontinued, the Reciprocation of *Motions* and *Thoughts* put by; or else the Mind was supernaturally hardened to such a prodigious degree, as to stand unmov'd like a Rock in a Tempest. To repel the rudest Shock without Trouble, and be rather a Spectator, than a Partner in the damages done to the Body. Thus a Man will be unconcern'd at a Blow, that will make Children cry out, and put them beyond Patience. Thus in the case of the *Martyrs*, tho' the Limbs were passive and defenceless, the *Sences* were extraordinarily protected, and the Mind as it were privileged from Arrest. Sometimes the Laws of *Matter* and *Motion* have been suspended, the force of the Elements chain'd up, and the occasional Causes of *Pain* kept at a distance; this was the case of the *three Children* who came unhurt out of *Nebuchadnezzar's Fiery Furnace*. And something like it happen'd at *St. Polycarp's Martyrdom*,

Dan. 3.

Euseb. Hist.
Eccles. L. 4.

the

the Flames being observ'd to stand off, and not touch his Body, which oblig'd the Executioner to dispatch him with a Sword.

Thus God has been pleas'd to appear in his Omnipotence, to over-rule the *Creation*; and exert his Prerogative in defence of his Servants. Neither was the Merit of the *Martyrs* the less for the Miracle of their Protection: For 'twas a noble Act of Faith to throw themselves upon Providence, to stand the Event, and face Death under the most frightful Form. They were not always certain they should be proof against the Fire, and the Lions, that they should slip through Torture without Pain, and have a Lane made so easily into the other World. They were not, I say, always sure of this: For sometimes the Course of Nature was suffer'd to go on, and the Enemy let loose upon them.

'Tis true, they were firmly persuaded, that God would strengthen their Patience, and keep them from sinking in the Combat: But the degrees of their Privilege, or how far they should be liable to suffer, was I believe a Secret with which they were not always preacquainted. 'Tis certain, they were resolv'd to stand the Event, and prepar'd
for

for the worst ; thus *Shadrach, Meshack,* and *Abednego*, believed God would deliver them out of the King's hand : But had the Prospect been more dismal, they were resolv'd not to comply with Idolatry. Their Answer was this, *Our God whom we serve is able, and will deliver us from the burning fiery Furnace ; but if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up. But if not !* This was a glorious Resignation, and an instance of Courage much greater than charging up to the Cannon's Mouth. 'Twas so, because they were willing to secure their Innocence at so high an Expence, and brav'd the greatest Terror imaginable. And therefore it must be said, that 'tis the Passiveness of our Circumstances which raises the Merit of the *Will*, and that the Strength of our Vertue depends on the Weakness of our Condition. Some Beings are too big for Fortitude : Without Death, or Danger, there can be no Courage properly speaking. The Commendation of the Service is in a manner lost where there's nothing to *feel*, nor to *fear*. If a Man knows himself shot-free, I should not wonder to see him rush into the hottest of the *Fire*. Where

C

there's

there's no Inconvenience to venture, nor any thing to menace the Sences, there seems to be no room for Bravery: In this case, the Force of a noble Inclination is not so fully furnish'd with an Opportunity of shewing it self. And

Therefore methinks the Heathen Poets were to blame for making their Heroes invulnerable. To see them swagger in impenetrable Armour, and owe most of their Exploits to *Vulcan's Forge*, is no such shining Advantage. Their Courage under this Security, is much the same as it would be for a *Cuirassier* to fight a naked Man who had nothing to strike with but a Bulrush. Not but that an impregnable Nature is a mighty Privilege, and well worth the chusing, if we could have it. But as things stand, *Passiveness* is very serviceable to the Order and Quiet of Life. Without being subject to the Pain of Discipline, Children would rebel betimes; they would often polish and improve very heavily, be Giants in their *Will*, and Dwarfs in their Understanding; the Fear of Gaols and Gibbets keeps many a Man honest in his Hands, that's a Thief in his Heart. Without being alarm'd by the Uneasiness of Poverty, People would sleep over their Capacity,

Art 4,

Arts and *Sciences* would lie strangely in the *Oar*, and the *World* make a very clumsy Figure.

And to conclude this Remark, 'tis Obnoxiousness to *suffer*, that makes Authority practicable, that gives Life to *Law*, and Significancy to Government.

And since Pain bears so great a Sway, and has such an awful, over-ruling Influence; I wonder *Epicurus* could be so extravagant as to affirm that his *Wise Man* would care for the Rack, and be in Raptures with *Phalaris's Bull*: As if Brains could make a Man insensible! As if a lucky Thought could stop the Rage of Fire, or make Pleasure emerge out of Torment! This is screwing up the Strings too high in all Conscience, and carrying the Matter to the utmost Plainness of Contradiction. And besides, to brag at this rate, becomes *Epicurus* the worst of any Body living. For he is not ashamed to tell us that *Pain* is the only *Evil* in Nature, and the strongest Object of Aversion. And after all this, can he be so hardy as to make a *Wise Man* take Satisfaction in being roasted? If he can bear Pain with Decency, and Superiority of Temper, he has given a fair Instance of his Firmness, and Philosophy.

*Cicer. Tuscul.
Quest. Lib.
2.*

lophony : If he does not howl and roar out ; if he does not fall into Abjection and Impatience, 'tis enough for his Character : We'll allow him his *Feeling*, and ne'er find fault with him for confessing that Torture is troublesome. Nay, *Tully* and *Seneca* will give us leave to groan a little in the case. But then we must not cry *craven* ; the Noise must be bold, and surly ; it must be only to throw more Spirits into the Muscles, and help us to repel the Attack with greater Vigour.

Now since *Pain* is so troublesome a Companion, who would not endeavour to live without it as far as Conscience and Constitution will allow ? To run the risk of being plagued a great while for a little Pleasure, is egregious Folly : 'Tis a sign our Appetites are ungovernable, and that Reason runs low with us. And yet this is the best Bargain Peoples Vices generally make for them : Are not the prodigal oftentimes put into a long *course* of Poverty ; and forced to do Penance without Devotion ? And does not Intemperance punish the Health, much more than it obliges the Palate ?

To proceed ; It may be demanded within this Subject, whether the Repetition of the Causes of *Pain* abates the

Sence

Sence of it : To this it may be answer'd, that Custom has no small sway in this Matter. Women used to Sickness will bear the Fatigues of it better than Men of a healthy Constitution. How comes this to pass? Are the Organs worn up, and stupified? Or is the Mind grown callous by being accustomed to Blows, and battering? *Tully* observes that the *Gauls*, *Germans*, and *Spaniards*, were very brave in the *Field*, would hallow ^{Ibid.} and shout after a Wound, and yet these Men could not stand the approach of a Disease, but would lie down and howl upon the Bed at the most cowardly rate imaginable; whereas the *Grecians*, who had not half this Fighting Mettle, would work through the *Gout* or *Stone*, with much more Fortitude and Temper. And yet a Sword and a Surgeon generally handle a Man's Limbs more ruggedly than a Disease. What's the reason then that those who can struggle with a greater Difficulty, should give way to a less? Because their Resolution was awaken'd, and their Passions warm'd in one case, and not in the other. The Importance of the Contest, the desire of Glory and Revenge had so fortified and employ'd their Thoughts, that they had scarce Leisure to attend to any thing but getting

ting the Victory. Thus these *Gauls*, &c. were almost too great or too busie to feel a Wound, or take notice of the Fortune of their *Person*. But when they were set upon by a Distemper their Spirits were cool, and their Mind unbent: They had no Plunder to expect, no hopes of a higher *Post*, nor so much as the Advantage of Drum and Trumpet to encourage them. Besides, their Brains, as they manag'd, could do little for them, when they were sick. Whereas the *Grecians*, who were better polish'd, could make their Education serviceable, call in Reason to their Assistance, and reinforce their Patience with Thinking.

To come towards a Conclusion. Since *Pain* is not the necessary result of *Matter* and *Motion*; as I think I have proved to a Demonstration that it is not *, we may from hence infer,

Moral Essays, Part 2d.

1st, That we may be reach'd by *Pain*, tho' we were nothing but pure Spirit: For since *Corporeity* can never be refined to *Thought*, nor *Atomes* made capable of *Consciousness*, 'twill follow that the *Soul* tho' never so much disengag'd, and uncompounded, may be as liable to dolorous *Sensations*, as if she had the Body of a Giant about her. Thus we may
be

be hungry without a *Stomach*, rack'd without *Limbs*, and stabb'd without either the *Instruments* or the *Organs* of Pain: In short, all those troublesome *Perceptions* which now seize us through our *Sences*, may as intelligibly affect us without them; since the whole Process and Force of the *Execution* depends solely on the Pleasure of the *First Cause*. For to speak plainly, *Matter* and *Motion* are but bare *Lookers on*, the *Sentiments* both of *Pain*, and *Satisfaction*, being immediately bestow'd by God himself.

2dly, If it be demanded whether a Thought can rack a Man as much as Bodily Pain, it may be answer'd in the affirmative: For God who is perfectly Master of the *Creature*, can easily strike without the Intervention of *Matter*. Omnipotence needs no Assistance either to punish or to please. Besides, *Body* and *Spirit* are so very foreign, and un-resembling, that they can neither act, nor suffer reciprocally, or entertain any Commerce with each other, by virtue of their respective Qualities and Nature. And therefore the Mind can lose no Capacity for Punishment by being disintangled from *Matter*.

3dly, Since *Pain* is the immediate Infliction of the Divine Will, we may expect that in the *Future State*, the Degrees of it will be rais'd, and the *Sentence* charg'd in Proportion to the Crimes of the Malefactor. Then the unhappy Person will be made more passive in the *Sence*, and stronger for Endurance.

At present, 'tis a great Blessing of Providence, that Pain can take no faster hold of us. That when the Paroxism grows violent, and the Anguish outrageous, the Spirit is quickly releas'd, and suffer'd to retire. God has so mercifully order'd the case, that the Extremity of Torment should quickly break the *Sences*, and extinguish the Punishment. Nay sometimes in the height of a Fever, when the Veins are all on fire; when the occasional Causes of Pain are most active and formidable; the Soul is as it were taken aside, and the Feeling laid asleep for a little time: Just as if a Man should have a friendly pull out of a House when part of it was tumbling, and not suffer'd to go in till 'twas better repair'd. To lie thus under shelter till the Storm of the Disease is somewhat over, is next to a Miracle of Mercy in the Make of us.

Were

Were the Union of the Soul and Body so contriv'd that the Extremity of Pain could prey upon us for Months or Years together, were we so unhappy as to grow under Torment, and like *Promethews* be renew'd as fast as we wasted, Patience would have a severe Tryal: In such a case the Power of ill Men would be frightfully enlarg'd, and the Practice of Vertue become much more hazardous, and difficult. But God has been pleas'd not to set the Terms of Obedience so high, nor give Malice and Cruelty so great an Advantage. Tyrants must put good People out of their Pain in a little time, tho' never so unwilling. For Torment like a Storm spends it self, and is destroy'd by its own Force.

The best Ensurance against any Accident of this Nature, will be to manage with that Regularity, that when we are attack'd either by Diseases *within*, or Violence from *without*, we may have nothing but *Corporeal* Pain to struggle with. When a Man is easy in his Thoughts, and tolerably pleas'd with the Course of his Actions, he is well prepared for the Combat: Innocence is a bold Quality, and Vertue a most admirable Defence. It throws Chearfulness and

and Vigour into the Spirits, and gives us the Countenance of a Superior Being. There's a vast difference between a *Martyr* and a *Malefactor* in the point of Suffering; the first seldom feels half with the other. The *Cause* is a powerful Lenitive; and rebates the Edge of the Calamity. But remorse of Conscience, and dismal Prospects, load the *Execution*, and are terrible Additions to *Pain*.

Sickness and Suffering come with double Force upon Guilt; Anguish of Mind lessens the Strength, as well as encreases the Smart. 'Tis like a Wound in the *Sword Hand*; the Man is disabled in that which should defend him; he drops his Guard, and his Heart lies open to the next *Pass*. To conclude; we ought to summon in all our Force upon this Occasion; and to fortifie ourselves with Recollection and good Practice. To animate our Courage from the Topicks of Honour and Interest, from all the weighty Considerations of this World, and the next: To take in the Auxiliaries of Religion, and implore the Assistance of Heaven: That Pain may never force us to out-live our Patience, or our Honesty. That we may stand firm against the last Assault of what kind soever, and meet Death with

with Resolution ; as it lies in the Order of Providence. In short, that we may die, without being conquer'd, carry a good Conscience along with us, and leave an useful Precedent behind us.

Concluding

REVENGE

In a Dialogue between

Two Persons

Y. I have heard that you are
M. I have heard that you are
out of the country; I hope
you will have been abroad, and
that you will have seen some
of the most famous cities of
the world.

A. I have, in my opinion, the
most famous cities of the world
but to see your country, I will tell
you I have conversed with
many of the most famous
of the world, and they have
told me that they have seen
many of the most famous
of the world.

Y. I have heard that you are
M. I have heard that you are
out of the country; I hope
you will have been abroad, and
that you will have seen some
of the most famous cities of
the world.

A
MORAL ESSAY
Concerning
REVENGE.

In a DIALOGUE between

Philotimus and Philathetes.

Philal. **M**Y old Friend *Philotimus!* Methinks 'tis an Age since our last Meeting; I suppose you have been abroad, and are lately come off your Travels.

Philot. In my Opinion, that Conjecture upon You had been more probable; but to stop your Enquiry, I must tell you I don't converse with Apparitions; if People are for Darkness, and diving out of sight, they may live by themselves, for I have something else to do than to dance after them.

Philal. It may be so, but why so much *plain Dealing* at the first Salute? I should be glad to take you in jest, but that I perceive

perceive your Tongue and your Face go together; *Philotimus* does not use to be thus singular, pray has any thing disturb'd you this Morning?

Philot. Yes; I have been affronted and outrag'd where I had reason to expect the best Usage imaginable: The Ingratitude and provoking Temper of some People is not to be endur'd!

Philal. I grant you the World is not very engaging either as to Honesty, or Humour; but what then? Why should we disturb our selves about that which we can't help?

Philot. For all your Philosophy, I fancy I shall meet with some-body, and make 'em repent to purpose e'er long.

Philal. Are you going to commence a *Suit*, and bring an *Action* of *Trespass*?

Philot. No, I'll venture to be my own Magistrate for once.

Philal. My Friend, your Spirit, to be clear with you, is always pretty Topping, and now you seem to lie under a particular Disadvantage; if I have any Skill, your Constitution is out of order, and you want a Dose to expel *Choler*.

Philot

Philot. Who must be my Doctor then, *Socrates*, or *Hippocrates*?

Philal. The first at present, if you please.

Philot. I perceive you are inclin'd to argue against private Revenge: I am contented to hear you; but am too much out of Temper to dispute, and therefore you must not expect I should go any length with you in the Conference.

Philal. Since you leave the Argument to me, I shall begin without any farther preamble; and here my Assertion is this, That unauthoriz'd Reparations, where the Injury is either over-look'd by *Law*, or the Injur'd has no publick Warrant for Reprizals, are by no means defensible, or convenient.

Philot. I suppose now you will prove your Proposition; and shew me the Grounds upon which it stands.

Philal. I shall endeavour your Satisfaction; by observing in the

1st Place, That *private Revenge* would be very dangerous to *Society*. Were every Man his own Magistrate, and trusted with the Power of punishing, there would be strange Confusion in a short time, and the World would be ruined by doing *Justice*: If Ignorance and ill Nature might condemn and execute at

Discre-

Discretion; if Spleen and Pride might play without Controul, and Resentment make a fally upon every pretence, the Four Winds might better be loose upon us, than all the Passions of such a Liberty.

Philot. Amongst other Inconveniencies, it may be you think private Revenge would be often unseasonably managed.

Philal. Yes: Was every one permitted to carve out his own Satisfaction, People would be apt to pursue the Injury too close, and strike immediately upon receiving the Blow. They would often do themselves right at the first smart of an Affront, when the Provocation was fresh, and the Anguish most stinging. Now Heat and Impatience are very ill Directors: When the Mind is thus clouded with Passion, 'tis odds but that a Man misses his way. When Violence hurries on too fast, and Caution does not keep pace with Revenge, People generally do themselves more harm than the Enemy. *Passing* too eagerly upon a Provocation loses the *Guard*, and lays open the *Body*: Calmness, and Leisure, and Deliberation do the Business much better: To wait the Opportunity, and attack with Order and Conduct,

Conduct, is the way to strike safe, and to strike sure too, if we please. To proceed ;

Private Revenge would be dangerous to the Peace of *Society*, because if Men were their own Judges the Punishment would be over-proportion'd to the Injury : Most People are apt to be favourable at Home, and over-rate their own Pretensions.

Philot. I'm afraid so too : But pray go to the bottom of the Reason.

Philal. Why an Advantage which belongs to themselves is more independent, and within reach, than that which is foreign : The Sweets of it may be tasted at Pleasure : And being thus absolute and unprecarious, there is more Service in the Possession than would be otherwise : Now Esteem generally rises upon the degrees of Satisfaction ; and that which is best to us, we are apt to think is best in it self too. Besides, Men are not very quick in spying out the Excellency of their Neighbours, because such a Discovery brings them under a Disadvantage of Comparison : And this unless they are generously inclin'd will not please. These Reasons make People over-kind to their own things : And they who are so, are always partial ;
and

and when Partiality holds the Balance 'tis never even. Self-conceit is a weighty Quality, and will sometimes fetch down the Scale when there's nothing in't besides. Those who are thus prepossessed are strangely sensible upon all Occasions: They magnifie a Fault beyond all Proportion; and swell every Omission into an Outrage: And while they are under these haughty Mistakes, no Damages are thought too great for them. All Crimes are Capital where their Privileges are concern'd; and nothing less than the Blood of their Neighbours will satisfie for a rugged Expression, or some such paultry Provocation.

Philot. I hope you don't think all People arriv'd at these Excesses of Pride and Distraction.

Philal. No: However the Humour is spread in some measure through the whole Mass: So that without Thinking and Temper, every one will be apt to over-value their own Interests. And if they were their own Judges under so false a *Persuasion*, what Iniquity would there be in the *Sentence*, and what Rigour in the *Execution*? And if Passion should join with Covetousness and Conceit, as it often happens, the Revenge

D would

would be the greatest Injury. And thus the Injustice of the return would provoke the Aggressor, and perpetuate the Quarrel; and new Parties would be made to support the Dispute. The Fire would spread from House to House, till all was in a Flame. This tossing of Injuries, and bandying Revenge from one private hand to another, would quickly unhinge *Society*, and make Peace and Friendship impracticable.

For this Reason, particular Grievances are refer'd to publick Consideration, and the Arbitrage of Authority; to Persons of Character, of Knowledge, and Indifferency: And private Revenge is disallowed both in Government and Religion.

And since the Concerns of *Property* and *Person* are well guarded by Law, we ought to acquiesce in the Provisions of Government; to fly to supplemental Satisfactions of our own, is not only a disregard of Authority, but proceeds from a vindictive Temper: Now Vindictiveness is an uncreditable Quality, and argues a little Mind.

Philot. Make that out if you please.

Philal. I prove it thus. This Temper supposes a Man easily put out of Order, and sensible of Pain upon slender Occasions.

He

He that's push'd on with a desire of Revenge, is generally prick'd with a Sence of Pain: He is wounded in his Fancy, and bleeds inwardly. The Smart awakens his Anger, makes him fly to his Weapon, and grow eager to give a Return. Now to lie thus open to the Impressions of Anguish, to give way to all Oppositions, and cry out upon every little Pinch, argues either Excess of Fear, or Childish Tendernefs. To be easily penetrated by an Injury, is a sign we want either Reason to guard, or Strength to endure the Blow. Whereas Fortitude, and Greatness of Mind, makes a Man almost invulnerable. This fences off the Stroke, turns the Edge of an Affront, and stupifies the Pain. They are generally Children, sick, and unfortunate People, that are most touchy, and resenting: And who would be fond of so ill descended a Quality? A Temper that grows mostly out of Diseases, Accidents, or Infancy; out of the Decays or Immaturities of Reason? What Thinking Person would chuse an Humour of Disadvantage, and personate Humane Nature under the worst Appearance?

Besides; There comes a great deal of Disquiet this way: Those who are nice, and exceptious, and soon thrown off

their Temper; those who can bear, and pardon nothing, lie mightily expos'd. Their Satisfaction is so slenderly put together, depends upon so many little Circumstances, and requires such an intire Obsequiousness of Men and Things, that 'tis impossible to last long. A Word, a Look mismanag'd, or misunderstood, is enough to disconcert them. The Omission of a little Ceremony is a mortal Injury: And nothing under a Gallows of fifty Cubits *, and the Blood of a whole Nation can make an amends. They make no allowance for the Mistakes of Ignorance, the Freedoms of Friendship, or the Rudeness of Passion. No: They fall out immediately, without distinguishing upon Circumstance or Intention: As if every slip was unpardonable; and all the Reason of Mankind was oblig'd to be upon Duty, to please their Humour, and gratifie their Pride. On the other side; How little do they consider their own Provocations? How often do they draw Reprizals upon themselves by their Failures in Justice and Decency? And at this rate of Expectation and Frowardness, no Engagements, or Conversation can please them long. Friends and Strangers, Business and Entertainment, Prosperity and Adversity,

* Haman.

versity, put them upon the Fret: And in short, all Company, Conditions, and Varieties of Life, will afford them Matter for Spleen, and Disgust. Before the Humour is discharg'd they are uneasy, and afterwards afraid of a return. And thus the Punishment rebounds upon themselves either in Fact or Expectation: So that between the desire of doing, and the Fear of receiving Harm, they are generally out of Order: Not to mention now and then some home Payments over and above. Revengfulness sits like Poyson upon the Stomach; it swells and convulses Nature; and there's no good Health to be expected till 'tis conquer'd and expell'd.

Philot. Have you any thing more?

Philal. Yes: I observe farther, That Vindictiveness argues a defect of Generosity and good Nature.

Philot. That I confess is another strong Reason to dissuade the Practice: Therefore pray go on with it.

Philal. We may observe then, there are a great many shrewd turns done meerly for want of thinking: Every one has not reach enough to examine all the Circumstances of his Behaviour, and to trace a Consequence to its farthest Motion. A good Intention and a

clear Understanding don't always go together. And he that moves in the dark, may disoblige the Interest, and cross upon the Humour of another; and all this without meaning any Harm. Some People are warp'd by Necessity, and unjust as it were against their Will. The Pressures of Fortune, and the Force of Poverty make them desert, and go over to unhandsome Practices. They have no mind to forget a Friend, or injure a Neighbour, if they could live without it. But then they want Courage to stand the Hardship, and suffer the Extremity. 'Tis true, these Failings are far from being defensible. However, a generous Person will pity that in another, which he will by no means pardon in himself. Good Nature is willing to make Excuses, and interpret things to the best Sence; and always drives the Reasons for Clemency as far they will go. Good Nature considers that Ignorance is oftentimes at the head of a Fault; and that Fear and Pleasure, are strong Temptations to strain upon Conscience and Honour: That Malice, predominant Malice, is the only provoking Quality: And this 'tis hard to discover where the Motives to Action are so complicated, and obscure. Generosity

nerosity never goes to the rigour of Matters, nor delights in giving Pain and Punishment. A noble Temper regards the Happiness of Mankind, and is govern'd by Sympathy and Affection. Whereas Vindictiveness proceeds from the Excesses of Self-love, minds no Interest but its own, and is a perfect Stranger to Humanity. Revenge when improv'd into Habit and Inclination, is the Temper of a Tyrant: 'Tis a strong Composition of Pride and Cruelty: Impatient of the least Provocation, and unconcern'd at the Mischief of a return. Now he that's sensible of no Evil, but what he feels, has a hard Heart; and he that can spare no Kindness from himself, has a narrow Soul. A Temper that's generous and humane, is willing to overlook, to excuse, and wait for better Usage: To pity the uneven Starts, and Misperformances of Life, and Conversation. There's a great Backwardness in such a Temper to expostulate and complain; to expose Defects, and demand Reparations. Good Nature will teach us to stifle our Resentments; to dissemble the Pain, and smother the Injury, rather than let them break out to the Disturbance of another: But to be of a touchy, a peevish, and prosecuting

secuting Humour; to be quick in Discovering a Fault, and ready to spring out into Revenge; to kindle and rage like Gunpowder, at the least Spark; this is a sign we are perfectly wrapt up in our own Interest, and over-grown with Selfishness and Conceit. Now such a savage and inhospitable Disposition, is the most unbelov'd Quality. All the Advantages of Person, all the Improvements of Nature, can never make amends. When a Man is known to be thus unfociable and unsympathizing; to have no Principles of Friendship and Generosity, nothing of Sweetness or Balsam in his Blood, when this once appears, he'll find as few Friends as he deserves, and little Love will be lost between him and his Neighbours.

Philot. Most likely; and because I am not willing to fall under the Character and Inconveniencies you mention, I shall endeavour to sweeten my Humour, and keep the Ferment down: I confess, the World affords Provocations enough, and some Men deserve to be mortified: But I see the Remedy is worse than the Disease: 'Tis more adviseable to be quiet than to move for Reparation: For as it happens in *Law-Suits*, the first Loss is commonly the best: And therefore I shall
alter

alter my Resolution, and leave my unfriendly Neighbours to the Correction of their own Folly.

Philal. You are certainly in the right. And to make us the more easy under the Expedient, let us arm our selves with thinking, and keep Reason upon the Guard. Thus the Mind will be too hard for a Blow, and either fence, or not feel. Thus we shall disappoint the Pleasure of Malice and ill Nature: This is the way to break the Force of an Affront; and make an Injury fall upon us like Hail upon Tiles, rattle without Mischief, and tumble into Dirt. In a word, Let us always look out for the best Construction, with every Body well, pity Ignorance, and despise ill Usage.

Philot. I shall endeavour to follow your Advice.

Your Servant.

OF
AUTHORS.

In a **DIALOGUE** between

Eulabius and *Crito*.

Eulabius. **G**OOD MORROW to you Sir,
 I'm glad to see you: I
 hope you are perfectly
 recover'd of your last Illness ———

Crito. Sir, I thank you, I am pretty
 well; but some what in haste; and there-
 fore since we are old Acquaintance, I
 shall beg you to be as brief in your Que-
 stions as you can.

Eulab. Why in such a hurry? Come,
 you must oblige me with one Quarter of
 an Hour.

Crit. Well! If you are so kind to in-
 sist on't, that time shall be at your Ser-
 vice; tho' I must tell you, I'm going to
 meet Company upon earnest Business.

Eulabius. You have an enterprizing
 Head, pray what Project are you upon
 now?

Crit.

Crit. Don't you know there's a Book intituled, ——— to be publish'd this Morning?

Enlab. What then?

Crit. In Confidence then I'll tell you, we are going to bring my Gentleman to the Touchstone, and try what Metal he is made of: I fancy we shall sift him to the *Bran*, and make him run the *Gantlet* before he gets clear of us.

Enlab. If that be all the Business, you need not be in such haste; you have time enough for Sentence and Execution, and may *Hang* and *Draw* at your Leisure. For when the Book is once out, the *Rubicon* is past, the Dye is thrown, and the Chance must be ventur'd.

Crit. With Submission, you seem unpractis'd in the Mystery of a *Critick*: If you would succeed, you must deal with an Author, as they do with an Enemy, fire the *Beacons*, and draw down the *Posse* at his first Landing, and charge him while he is staggering upon the *Beach*; to give him time to find his Limbs, and *march*, may be of ill Consequence, he may be join'd by his Friends, and gain upon the Country, and then 'twill be too late to stop his Progress.

Enlab.

Eulab. Methinks this is somewhat a rugged way of saluting a Man that has drudg'd to entertain the *Publick*: But since you are so hot for an Offensive War, I hope you'll take care to go upon good Grounds, and manage the Contest within the Terms of Conscience and Honour.

Crit. To speak Truth, we are not always a *Committee* for *Religion*; however, this I can say, we are seldom misled by the Easiness of good Nature, or byas'd into Favour, and Flattery: In this respect we are just like the Picture of *Justice*, as blind as Beetles.

Eulab. Great Impartiality without doubt! And as you have the Blindness of *Justice*, I hope you don't forget to take her *Balance* too.

Crit. There are no Scales wanting I can assure you, we weigh to *Grains*, and *Scruples*. And I must tell you again, that we are so far from making any Distinction of Persons, or being over-ruled by the Regards of Ceremony; that sometimes the bare Appearance and Pretence of a Book is sufficient to awaken our Censure, and make us fall on; and thus tho' the *Man* may be a Friend, the *Author* is an Enemy.

Eulab.

Eulab. This Distinction is an odd way of splitting the Hair ; what may be the reason of such mysterious Behaviour ; this cuffing a Man on one side, and stroaking him on the other ? I hope 'tis no Affront to pass the *Prefs*, nor any *Challenge* to set ones Name on the *Title Page*.

Crit. No : But your *Writers* are many of them a pretending proud sort of People, and deserve to be mortified.

Eulab. True, when we catch them *Damage feasant*, and have them at a fair Advantage, not else. For instance, if I meet a proud Man upon the Road, I may take his Pride from him if I can, but if I rob him of his Money, 'tis more than I can answer.

Crit. You mean the *Criticks* should not lessen the Interest, nor strike at the Credit of an Author, without fair and warrantable Motives.

Eulab. Right. No Body would like such Usage in his own case. Besides, as 'tis a Fault to be proud of writing a Book, so 'tis no less a Fault to be proud of writing no Book ; now this latter Misfortune seems to be some Peoples Case : Without this Supposition their Liveliness is hardly to be explain'd.

Crit. You may talk your Fancy ; but for all that, I believe you'll find some Writers might almost as good stand in the *Pillory*, as lie upon the Booksellers *Compter*.

Enlab. Make it so if you please ; but then there's this Comfort, that there's nothing thrown but Dirt, and that from the Hand of the *Mobb* : You may likewise observe, that those who are thus busy with their Neighbours, have commonly no Effects of their own to venture : They are privileg'd against *Reprizals* by their Poverty, and lye under the Protection of Laziness, or Incapacity.

Crit. When you have said all ; a new Book, like an unknown Coast must be well *founded*, and the Rocks, and *Shallows* discover'd. A Man must not take it ill to have his Failings remark'd, when the *Publick* may suffer by the Concealment.

Enlab. You mistake me if you think I am against the Tryal of an Author ; but then let the *Jurors* be thoroughly inform'd, and bring in their *Verdict* without Prejudice and Disaffection.

Crit. Then I perceive you are not altogether against Impeachment and Prosecution.

Enlab.

Eulab. By no means. Provided we take Justice and Candour along with us; neither *Make*, nor Magnifie, nor trouble the Court with Trifles. Under these Limitations I have nothing to object against the Business and Jurisdiction of the *Criticks*.

Crit. Upon this Allowance, I believe you'll grant the writing of *Books* a pretty hazardous Undertaking, and that it ought to be manag'd with proportionable Caution.

Eulab. Without doubt; A Man ought to move warily, if 'twere only on the Score of Reputation: For if he miscarries any thing remarkably, he brands himself, and makes a Monument of Infamy to his *Memory*. Now 'tis no such desirable Business for a Man to give in Evidence against his own Understanding, to prove himself *Non Compos*, and stand upon *Record* for an *Innocent*.

Crit. You are right; for a *Record* is of so high an Authority in *Law*, that there's no pleading against it.

Eulab. To be out of ones Wits in *Print* is a scurvy Misfortune: It has almost the ill Effects of a Commission of *Bankrupt*; and a Man seldom recovers after such a publick Blemish upon his Credit. However, in this case there's
little

little Mischief done excepting to ones self; Weakness may be pitied, and pardon'd; neither is want of Sense the worst Quality in an Author: For here the *Reader* may break off his Penance, and release himself at his Pleasure: Your scandalous People are your Men of Thought and Capacity, in case they are ill inclined. For nothing can be more wretched than to misemploy good Parts to bad Purposes, and draw their *Pens* against Justice and Truth.

Crit. I'm of your mind, an Author of Figure that's all Interest and Prostitution; minds nothing but *Pay* and *Plunder*, and makes his Reason serve against his Conscience; such an Author I say does a World of Mischief, and his Crime rises in Proportion to his Sense. To lay out ones Talent in this manner upon an ill Cause, to murder Truth, and Profelyte People to Iniquity, is a thing that will not be easily rubb'd over.

Enlab. I'm afraid not: But then we ought not to charge this Imputation at peradventure. Now which way shall we know the stroke of such a Mercenary Pen? The Paper may look *Black*, when the Meaning is fair.

Crito. That is, Advantage is no good Evidence of Insincerity, for Interest and Honesty lie sometimes on the same side: I wish therefore you would give us some Marks of Distinction, that we might know when a Man is over-ruled by his Fortune, and retain'd purely by his *Pocket*.

Enlab. Crito, 'Tis a difficult matter to read the *Heart*: So that you can't expect I should be positive: However, we may venture to say, that when an Author of unquestionable Abilities, falls unexpectedly from his Speed, writes out of Character, and is almost drown'd in the Ink-pot, 'tis no good Sign: For when a good Workman bungles, it looks as if the *Matter* was naught. To proceed: When a Man of Perspicuity and Judgment, endeavours to perplex the Controversy, dives and dodges, and makes use of Sophistry and Amusement: When he keeps off from the *Standard*, and declines the stated Measures of *Right*; when he retreats to Principles of Latitude and Obscurity, when he makes for the *Covert* at this rate, 'tis an Argument he dares not trust himself upon plain Ground.

Crit. Not unlikely: For when a Man of a strong Head, fails in his Logick, and

argues weakly; it looks as if he wrote upon a *Biafs*, and that his *Will* had brib'd his Understanding: When People that know Money, offer to put *Brass* upon you, it does not appear altogether like clear dealing.

Eulab. Another suspicious Sign is, when a Man writes against his former Opinion,; upon its growing unserviceable, and yet is not so happy as to conquer himself.

Crit. It may be he thinks he has, and is not that enough for the Point of Integrity?

Eulab. I can't say but it may be so, in case he is conscious of a disinterested Enquiry; and not prepossess'd in Favour of his Inclination. But how far Learning may be foil'd, Reason surpriz'd, and a clear Head disturb'd by Accident, is a difficult Question; and therefore I shall determine nothing upon the Consistency of Error, and Honesty in such Cases. In fine, to suspend one's Censure, and hope the best, is generous usage, and can never hurt us.

Crit. I like your Charity well enough, provided we don't grow stark blind, and lose our Sences in our good Nature: But what do you think of those who appear in Defence of Immorality, endeavour to
blast

blast the Credit of Vertue, and renverse the Notions of Good and Evil? Here the Lines of Duty are so plain, the Crimes so black, and the *Monster* so visible and distinguish'd, that there's no Possibility of Ignorance, no room for Mistake; and by Consequence not the least Pretence for Excuse and fair Meaning.

Eulab. None without doubt; and therefore I think such Writers ought to be pursued with Satyr, and Infamy, to be check'd in their Sallies upon Religion, and lie under publick Discountenance. I wonder any Persons of Figure, that have either Money or Quality to lose, can please themselves with such Performances: Triumphs upon *Principle* are dangerous *Sights*: This World, *Crito*, is guarded by the *other*, and kept from flying in pieces. Atheism strikes at the Vitals of Government; and destroys the Securities of Trust. Without a supream Being and a future Account, Appetite and Humour are absolute; and all things must be govern'd by Convenience. Infidelity sweeps away all Distinction; and is the best Leveller in Nature; for what Pretence to Authority, *unless 'tis given from above*? Why should *Matter* and *Motion* insist upon Privilege, or one

Clod of *Atomes* be kept under by another? Without Religion, Honesty and good Faith are a Jest, and all Men may cheat, and murther, and debauch as often as they please. In short, where there's no Conscience there can be no *Law*, and where there's no *Law* there can be no *Property*. As for Humane Laws 'tis in vain to urge them in this Case: They bind no longer than Fear and Fancy think fit. A Scheme of Atheism has neither Duty nor Sin, Right nor Wrong in it; and where there's no Obligation to obey, there can be no Fault to do otherwise. Atheism is the high Road to Confusion; gives Licence an unlimited Sway, and leaves all things to Fraud and Violence.

Crit. You have said enough to prove how dangerous 'tis to burlesque Vertue and Religion; and that a Sceptical Writer is the worst Commonwealths Man imaginable.

Enlab. I believe so, but let that pass; and to return to a more general Consideration; I must say that those who engage an Argument where *Principle* and *Manners* are concern'd, ought to write with great Care and Conscience, and stand clear of Prejudice and Interest.

Crit. Yes: For he that writes plausibly on the wrong side, makes People desert from Truth, and go over to the Enemy: He that appears in this manner for Heresy or Schism, brings a Party into the Field, and fights with *Briarius's* Hands: An ill Book well written, is like poysoning a Fountain that runs for ever: A Man may do Mischief this way, it may be as long as the World lasts. He is a Nufance to future Ages, and lays a Snare for those who are yet unborn. All Insolence upon Religion; Injuries of Right, and Insults of Vertue of this kind, must be publickly retracted, and submit to open Penance; without this Satisfaction there can be no Indempnity, nor any Pardon expected from the Court *Above*.

Enlab. There's no reason for't: He that spreads the *Infection* had need be quick with his *Antidote*, otherwise he must be guilty as far as the *Mortality* reaches: And to illustrate the case farther; he that fires a House, and does not play all his *Engines* to put it out, deserves to suffer the Law. And therefore I think the Opinion of the *Ancients* not at all uncharitable in affirming that those who leave an ill Book behind them, and Murther in their Graves, will have new

Torments as long as the Mischief works, and lie under a growing Misery. These are sad Conclusions, and I wish all Mercenary and Libertine Authors would consider it,

Crit. What is your Opinion of those *Booksellers* that encourage these dangerous Authors, take off their Counterband Goods, and make them as publick as 'tis possible? Don't we see Books written against the Trinity, against the *Canon* of the *New Testament*, against the first Principles of Religion, expos'd to sale with all the Liberty of the most useful and inoffensive Commodities? Not to mention those numerous Pamphlets and Poems, where Vertue is burlesq'd, and Vice recommended with all the Art; and Scandal imaginable.

Eulab. Your Observation is too true: Nothing is more common than this Ratsbane upon the *Compter*: Tho' they know 'tis prepar'd for Execution; and made palatable to be taken down; nay; that 'tis bought for that very purpose. Now in my Opinion this is so horrible a Practice, that had these Men kept *Shop* in the *Sickness* Year, they had better have retail'd the Plague, sent it into the Country by all the Carriers, and given it Vent and Passage to the best of their

their Skill. For whatever they may think on't, Atheism and Lewdness is the most fatal Mortality, and the *Plague of the Heart*, the most frightful *Distemper*. In-^{I Kings 8.}fection is safer lodg'd in the *Veins* than the *Will*, and a Man had much better be poyson'd in his *Blood*, than in his *Principles*.

Crit. I can't say you are over Tragical upon the Occasion, unless their Business will excuse them, they say selling *Books* is their *Trade*, and they must not baulk their Interest.

Eulab. In answer to this, I desire to ask, does an Apprenticeship discharge them from the Duties of Christianity? Is Irreligion part of their *Freedom*? Is the *Mystery of Trade*, and the *Mystery of Iniquity* the same? Are they to joyn with Atheists and Libertines, to attack the *Creed*, to run down Justice; and banish Sobriety from the Face of the Earth? Suppose selling *Butter* and *Cheese* is my *Trade*; and I am offer'd a good Wholesale Bargain out of the Country; if upon Information or examining the Goods I find them all poyson'd; and that my Customers that take them off, must either be dangerously sick, or die of the Diet: Is the Vendibleness of the Commodity, and the *Plea* of my Business, a

sufficient Warrant to close with the Offer, and pursue the Advantage? Suppose Captain *Hind* had taken a Boy under *Indentures*, to teach him the Practice of the *Road*: And that this Youth upon his *setting up*, should be indicted for borrowing a little Money in his way —

Crit. Whither are you going! I hope you don't intend to parallel the Business of Towns and Cities, with *Shooters Hill*, or *Salisbury Plain*!

Eulab. Not at all, I assure you; I only mention this Instance to make the reasoning bear in the Application.

Crito. Why, how will the young Man defend himself?

Eulab. We'll set him at the *Bar*, and then you'll hear him argue, that he has serv'd an Apprenticeship, that his Master had Money with him; that he has gone through the Discipline and Fatigue of that Condition, and hopes he may follow his *Calling* now his Time is up; Do you fancy the *Bench* and *Jury* would allow of these Allegations?

Crit. No: This would hardly bring him off.

Eulab. Then you see the Pretence of *Trade* is not sufficient to justify an ill Practice.

Crit.

Crit. Pray let's shift the *Scene* a little, and get out of this melancholy Walk. What do you think of *Dedicatory Epistles*; we generally find them very diverting?

Eulab. I fancy so, but seldom to the Author's Advantage: For the Flattery on these Occasions is often so gross, and the Panegyrick so much over-strain'd; the Colours are so very glowing, and the *Pencil* so much beyond the *Life*: That were it not for the Name on the Picture, no Body could guess for whom 'twas drawn.

Crito. Nothing provokes the Railery of our *Society* more than such Flights as these: We think an Author ready to run mad with Ceremony, that he dwindles to a *Zany*, and is civil even to *Vaulting* and *Tumbling*.

Eulab. This superlative Stuff, I suppose, made my Lord *Bacon* remark * that ^{* *Advanc. of Learning.*} the *Muses* suffer'd, and the Character of *Learning* sunk by such Applications.

Crit. For all that, the Author finds his Account in them: And sometimes the *Dedication* brings more into the Pocket than all the Book besides.

Eulab. Such returns of the Adventure are not very common, but granting they were; the Trade is but unrespectable. To
creep

creep after Money in such a fervile Posture looks mean and scandalous. What Man that has either Spirit or Conscience, would Idolize Fortune at this rate, or fall down before a *Golden Image* tho' 'twere *sixty Cubits* high? But of all sort of Flattery, that which comes from a solemn Character, and stands before a *Sermon* is the worst complexion'd. Such Commendation is a Satyr upon the Author, makes the *Text* look Mercenary, and disables the Discourse from doing Service.

Crito. Notwithstanding what you say, I suppose you would have *Quality* saluted in Terms of Regard: To come on in a levelling way, is more like Invasion than Address: 'Tis to play the *Press* against the *Constitution*, and raise a Battery against a great Man's Castle.

Enlab. I agree with you; but then such an Author, especially, should take care not to cross upon a known Character, nor Paint quite out of *Likeness*: Not to commend a *Libertine* for his Regularity, nor flourish upon an old *Lady's* Beauty, and tell her what Execution her Face is likely to do when she comes into the *North*. If 'tis asked, May not a Man shelter himself under a great Name, and intrench a little for Security?

Security? I know your Answer will be, That such slender *Lines* will be easily fill'd up, and are no manner of Defence against the Enemy.

Crit. Right: For, to come out of the Allegory; either the Performance is defensible or not; if the first, *Protection* is needless, if the second 'tis insufficient: If a Book has not sense enough to make its own way, 'tis in vain to call in the Assistance of Quality: If a great Man should happen to miscarry in *Print*, the Patronage of his *Titles* would signifie little: In this case he could not cover himself with his Peerage: The *Criticks* would be sure to press through his Privilege, and play their Censure upon him: *Nero*, with all his *Legions*, could not defend his Fustian, and ill Poetry, from the Satyr of his Subjects. Upon the whole; if a Man can't be his own *Patron*, and stand upon his own Legs, he had better keep close, and be quiet: To come abroad like a Cripple, and turn Beggar in the *Dedication*, is but an odd Contrivance.

Enlab. In my Opinion, as the Fashion stands, 'tis no easy matter to find out proper Persons for a *Dedication*; there being, it may be, not many that either deserve the usual Commendations, or
are

are willing to go without them. But I forget my self, and must not detain you from your Company any longer: Pray put them in mind that they manage fairly, and don't let fly at random, if 'twere only for their own sakes: A Gun over-charg'd, is apt to recoil: He that pronounces without Thought, and censures without Reason, makes an unlucky Discovery of himself; and shews his Ignorance, and lean Temper at the same time. Adieu.

OF

O F

POWER.

Power belongs properly to none but intelligent Beings; and therefore may be describ'd a Capacity to remove Impediment, to accomplish Desire, and execute the Orders of the Will. We are powerful only so far as we can satisfy our Inclinations. Whenever our Fancy is disobey'd, and our Wishes lie unperformed; we are pass'd the Limits of our Power, and got out of our Dominions: And here 'tis that the State of Impotence begins. For Desire always proceeds from a Judgment of Advantage; and when the Faculty remains ungratified, 'tis only because the Object hangs out of reach. Power is the general Wish both of the *Good* and *Bad*. But then they differ very much both in the End, and the Means. The latter desire Power to abuse it. To indulge their Vice, to please their Pride, and swagger over their Neighbours.

'Tis

'Tis sometimes to make a Figure out of publick Misfortune, and do as much Mischief as they can think on. This seems to have been somewhat of *Nero's* Disposition: His Empire would have been insipid, had it not made him absolute in his Frenzy, given him the Opportunity of murdering his Subjects, and setting his *Capital* on fire. Then as for the Methods of acquiring this Capacity, they are for the *shortest Way*: If the Business lies through Fraud and Rapine, Blood, and Barbarity, they will never drop the Project, but charge thorough. On the other side, Persons of Probity with their Power enlarg'd, to discourage Wickedness, to stop the Progress of Injustice, *and help those to right that suffer wrong.*

In short, their Wish is to oblige the World, and make Happiness universal: To proportion Station and Desert, and put Vertue in a Post of Honour. And then as to the Means; no Suggestions of Interest, no Pretences of Necessity, shall ever make them *remove the ancient Land-marks*, or break through the *Rules of Duty*. Besides, they are always moderate and resigned, and acquiesce in the Pleasure of *Providence*. If 'tis ask'd why

why Vertue has no larger a Jurisdiction, and why a good Wish lies dead so often upon a Man's hand: To this it may be answer'd; that Power is best lodg'd with the supream Being; that our Views of things are imperfect, and our Wishes not always good when we think them so.

For instance, 'tis natural to desire we could relieve Want, and cure Diseases when we see People suffer: But possibly those we are thus willing to assist, may be punish'd for their Faults; and can't be reclaim'd any other way; and that their Rescue might prove their Ruine. It may be their Patience is exercis'd, and their Merit put to the Test; and then to take off the Hardship, is to lessen the Reward.

Thus, if our good Nature was always gratified, the Schemes of *Providence* must be disturb'd, and the Measures of Justice broken. At this rate the Wisdom of Heaven must be disappointed, Omnipotence attend Ignorance, and Miracles be wrought for Mistakes. Not but that a kind Wish is a commendable Disposition, and ought to be push'd forward as far as our Abilities will give leave. To return: Power, is a noble Privilege

vilege of Being: It furnishes the Faculty, fills up the empty Spaces, and makes things obsequious to desire. 'Tis Plenty in Hand and Ease in Prospect: And Satisfaction never fails till Power deserts it. 'Tis want of Power which is the immediate Cause of all Misery: 'Tis Weakness, not *Will* that makes People suffer. They are not strong enough to dismiss that they don't like, or seize that they do. 'Tis Impotence that blasts their Wishes, leaves them in Despair, and makes them fear, and feel their Aversion.

Power is that glorious Attribute of God Almighty, which furnishes the rest of his Perfections. 'Tis his Omnipotence that makes his Wisdom and Goodness effectual; and succeed to the length of his Will. Thus his Decrees are immutable, and *all his Councils stand*. This secures his Prerogative, and guards the Sovereignty of his Being: 'Twas his Power which made his *Ideas* fruitful, and struck the World out of his Thought. 'Twas this which answered the Model of the Creation, gave Birth to Time and Nature, and brought them forth at his first Call: Thus, *He spake the Word and they were made, he commanded, and they were created*, 'Tis the Divine Power which

which is the Basis of all Things ; which continues the Vigour of Second Causes, and keeps the Sun and Moon in repair. This holds every thing constant to Appointment, and true to the first Plan. Thus the Revolutions of Seasons, the Support of Animals, the Perpetuity of Species is carried on, and maintained. Without This, things would soon run Riot, and ramble out of Distinction, the Succours of Life would be cut off, and Nature drop into Decay.

Omniscience and Goodness without a correspondent Power, would be strangely short of Satisfaction : To know every thing without being able to supply Defects, and remedy Disorders, must prove an unpleasant Speculation. To see so many noble Schemes languish in the Mind, and prove Abortive ; to see the most consummate Wisdom, the most generous Temper fetter'd and disarm'd, must be a Grievance. But when Omnipotence comes into the Notion, the Grandeur is perfect, and the Pleasure entire.

And as Power supplies Benevolence, and makes it easie, so 'tis an Argument of that Quality. One Proof of God's Goodness may be drawn from his Omnipotence. Severity amongst Men pro-

ceeds oftentimes from Fear : 'Tis Weakness more than Malice that makes them cruel. They are afraid of Revenge and Reprisals, and therefore strike Home when they have the Advantage. They wo'n't let an Enemy rise, for fear he should grow too strong, and turn upon them. And thus the most Timorous are generally observed to be most Savage. This Consideration sometimes obliges Princes to disable whole Families for a single Traitor, and punish the Children for their Fathers. A less extensive Severity might encourage Revolt, and wrest the Scepter out of their Hands.

But a Being that is absolutely impregnable, that has neither Limits nor Dependance in his Strength, that is fortified in his own Omnipotence, can have no Motives to strike out of Jealousie or Prevention : He that has a *Kingdom which cannot be shaken*, and the Universe at his Mercy, can't punish beyond Desert : He that can neither be surprized, nor over-powered, needs not apply to unreasonable Rigour ; and as he is above Fear, so we may conclude he is above Cruelty. Thus the Wisdom of Solomon argues, *Because thou art Lord of all, therefore thou art gracious unto all*, cap. 12.

On

On the other side, 'tis a comfortable Consideration, that the best Being is the greatest; that Omnipotence is lodg'd in the Hands of a benign Nature, determin'd by milder Attributes, and as it were, over-ruled by Goodness. There's abundance of Thought in that of the *Psalmist*; * *The Lord is King, the Earth* * *Psal. 97.* *may be glad thereof: yea, the Multitude of the Isles may be glad thereof.*

As for created Beings, the Limitations of Power are a great Blessing. Where Ignorance and Ill-will abounds, Impotence is the best Security. Could unbenvolent Minds do what they please, honest Men would have an ill time on't, Virtue would be exterminated, and Order thrown into confusion: What ravage does Pride and Passion make in the World, when back'd with Force and Prevalence? Were a Tyrant's Limbs answerable to his Temper, where could his Fury be stop't? Indeed, for a good Prince one would almost wish him invincible in his Person, impenetrable in his Fortune, and able, like *Achilles*, to drive a whole Army before him. But alas! the Power of Princes, as things go, is little more than imaginary: The Crown gives no proper Strength to those that wear it. If Personal Force was

proportion'd to their Station, and reach'd as far as Prerogative, 'twould be a mighty Advantage. Then a Monarch might sit sure: But as the case stands, their Empire consists chiefly in the Submission of other Mens Wills; which is in a manner but reigning by Courtesie. 'Tis true, if Right and Conscience, if Honour and Good Faith signified any thing, all was well enough: But Folly and Design, when not watched, will break in upon these Guards, and overturn the Constitution at pleasure. And therefore the Affection of the People is generally the strongest, tho' not the best Title.

But to leave Princes, and come lower.

Power, unless managed with Gentleness and Discretion, does but make a Man the more hated. No intervals of good Humour, no starts of Bounty, will atone for Tyranny and Oppression: For People look upon themselves to have a right to be always well used. He that's civil but by fits, seems to do it to relieve himself. His Pride is out of Breath, and his Ill-Nature has tired him; and therefore he must take up a little and change Posture, if 'twere only for his ease. Give the Disease but time to recruit, and you'll find the Malignity will rally, the Blood ferment, and the Paroxysm return.

All

All Degrees of Inferiority should be tenderly treated ; Men are apt to fancy the lower Ground a disadvantage at the best : But if you insult their Fate, and trample upon them, they'll certainly grow sour. No Distinctions of Birth, no Privilege of Fortune, can ever reconcile them to Arbitrary Sway ; Freak and Imperiousness are never willingly obeyed. These Grievances suggest mutinous Thoughts. They run up their Pedigree to *Adam* ; they appeal to Original Equality. They cry out, that this Court of Jurisdiction is but of later Election, and that *from the Beginning 'twas not so*.

Farther, In some Relations, particularly design'd for Friendship and Freedom, the odds of Power should lye conceal'd ; and nothing but absolute Necessity, nothing but the Extremity of the Case, should discover it. A Man that loves to be peevish and paramount, and play the Sovereign at every turn, does but blast the Blessings of Life, and swagger away his own Satisfaction. And not to enlarge upon the Folly, not to mention the Injustice of such a Behaviour, 'tis always a sign of a little unbenevolent Temper. 'Tis Disease and Discredit all over ; and there's no more Greatness in't than in the Swelling of a Dropsie.

Dropſie. But ſome People have the miſfortune to think they are never ſufficiently conſiderable, unleſs when they are plaguing their Friends, and playing the fool with their own Intereſt.

To proceed : Our Power is frequently confin'd becauſe of our Ignorance, becauſe we don't know how to make the moſt of Things, and put Actives and Paſſives together. The Ancients had Strength enough, and Materials enough, to caſt Mortars and Canon ; but they wanted Skill to contrive theſe murdering Engines ; and therefore could not diſcharge Ruin at ſuch a Diſtance, nor batter with the Modern Terror and Execution. I might give ſeveral other Inſtances, in which the later Ages have puſh'd their Conqueſt, and gain'd a greater Dominion over Nature than thoſe before them. Not by the Strength of of their Limbs, but their Invention. Not that they are born with more Wit than their Predeceſſors ; but finding the World better furniſh'd at their coming into it, they have more Leiſure for New Thoughts, more Light to direct them, and more Hints to work upon.

And tho' Power is often the conſequence of Knowledge, yet 'tis far from being the ſame Thing, as ſome have affirm'd.

firm'd. A Man may know how to Fence when his Arms are cut off; and yet the Idea of the Art wo'n't enable him for the Practice. He may know how to build a Ship, when neither Wood nor Iron is near him: But the Skill in his Head, and his Hand, wo'n't do his Business without Materials.

In the beginning of the World, Men had more corporeal Force than afterwards: The reason of this Allotment, was probably to supply their Defect of Skill. In those early Ages, they were much more Giants in their Limbs than in their Understandings. In this Infancy of Science, extraordinary Strength seems but necessary: How otherwise, when Invention was not come forward, when they wanted Instruments, when they had little of Mathematick Direction, could they have cultivated the Earth, built Houses, or managed their Carriages? But when the Mind grew large, the Body grew less, and Business went on as well as formerly.

Passion and Courage are great Additions to the Strength of the Limbs. The Mind is like Gun-powder; and when once inflam'd, discharges the corporeal Mass with greater Force. A Thought strongly encouraged with Justice and

Duty, well warm'd with Shame and Honour, with Rage and Revenge, sets the Blood on Fire, and makes the Spirits rush into the Nerves with unusual Vigour. This sudden Effort of the Will, raises the whole *Posse* of Nature, strains the Muscles, and makes every Atom, as it were, rally out with it. This, I take it, is an Evidence that the Mind has a great command over the Body; that it can rouse, or lay it asleep at pleasure; that *Motion* is either begun or stopp'd, check'd or reinforc'd, according as the Will directs, and gives the Signal. And which is more, these Passions are likewise managable by Reason, and under the Jurisdiction of Thought. For a Man that has disciplin'd himself, made a progress in Vertue, and is fortified with the Aids of Religion; does not flie out when an Object presents. For instance, he does not ferment to Fury and Revenge upon a strong Provocation: No; He is absolute enough to over-rule his Choler, and suppress the Mutiny of his Blood. All which, in my Opinion, is a good Argument to prove the independent Liberty of the Will, and the Distinction between *Matter* and *Spirit*.

Infancy and Youth.

Could we make any Observations upon our State when we came into the World, could we remark the progress of our Growth, and the dawning of our Reason, 'twould be a pleasant Employment. But the Wisdom of Providence has thought fit to keep this Scene out of sight. As the Case stands, the Furniture of Life, and the Privileges of Being, grow up in the dark; they are convey'd, as it were, in our Sleep, and the *Memory* has no *Records* that run back to this Antiquity. *Adam* was a much better judge of this Matter than any of his Posterity: He was made in his full Stature; His Mind and Body came all at once, and never lay under the Ignorance and Incapacities of the *Cradle*. He was Object and Faculty at first, big enough to peruse his Nature, and carry his View to the Confines of *not Being*. To step out of Nothing with this Advantage; to be a *Major* the first Minute, and born in the Bloom of Understanding, must be a
mighty

mighty satisfaction. Were a Lute animated, and the Skill of a great Master transfus'd into it, the Strings would be transported with their own Musick, and the first Tune especially, would be strangely entertaining. And yet this would be no more than the pleasure of a single Sence. *Adam* had a greater Compass for Delight, and was set out in a much richer Equipage. But this Privilege is in a great measure sunk, and determin'd with *Adam* and *Eve*. Now we are conceal'd from our selves for some time: We move slowly, and ripen by degrees; and our Limbs and Understanding come as it were by inches. The Organs of Seeing and Hearing seem not perfect at first, and it may be the *Taste* and *Smell* lye under the same disadvantage; but a few Years serves to finish the Sences: For tho' a Man's Eyes and Ears grow bigger after seven Years standing, yet he does not receive more Intelligence from them. Should the Sences begin at their usual pitch, go forward with the Bulk of the Body, and keep growing along with the Limbs, they would have a mighty Force in them. We should see farther than Eagles, out-smell a Vulture, and lye more in the way of Pleasure and Pain: We should make a vast
Discovery

Discovery in Nature, and command abundance of Objects that are now out of reach: But this is ordered otherwise. Neither do the Sences seem to keep proportion with Strength and Stature: The Dimensions of the Organ make no difference; nor has the Giant any advantage of the Dwarf. On the other side; Were our *Sences* not to exceed their present Condition, and yet advanc'd so slowly as not to be of Age till one and twenty, we should go on very lamely, and be strangely cramp'd in our Capacities and Pleasures. In this case, Children would be stupid and indocible upon the Comparison; and Life would look as if 'twere little more than half kindled: This would be an incumbrance upon Education; and make Improvement of a very late Growth. The first ten Years the Animal Life is principally predominant, the Powers of Reason are feeble, and the Soul sleeps as it were, in the Constitution: Within this Period, the Passions spring wholly out of Mechanism, and are distinguish'd by the Interest of the Body: They turn all upon Pleasure and Pain; are govern'd by the Measures of Brutes, and we like or dislike Things only as they strike smooth, or rough upon the *Sence*. Being thus
retain'd

retain'd by Appetite, and preingaged to *Flesh* and *Blood*, we are the more apt to clap the Biass on that side. This makes the Fatigues of Business, the Exercises of Reason, and the Practice of Virtue, somewhat more difficult than they would be otherwise. For these Things oftentimes disoblige the Body, and can't be gone through without Mortification and Restraint.

There's great Variety in the Humours of Children; some seem to have their Tempers made in a finer Mould than others. They are particularly generous and disinterested, mild and governable, and easily gain'd by gentle Usage. And some are no less remarkable for Qualities of Disadvantage. Now tho' some slender Dispositions to this Difference may take their Rise from Nature, and grow out of Constitution, yet *Manners* are generally the result of Education. 'Tis the advantage or neglect of Discipline, the difference of Management, and the force of Example, which produces this Variety, and makes Children succeed or miscarry.

Some People, when they grow good for nothing, charge their Failings upon their Nature, and endeavour to fence off the Infamy by laying the blame upon
Pro-

Providence : But these are only the excuses of strong Appetites and weak Principles, and belong to none but the Lazy and the Libertine. For Probity is impracticable to no Temper : There's no such Fatality in the Humours, no such unconquerable Stubbornness in the Blood, as these Men pretend. *Socrates* had as restive a Constitution as his Neighbours, and yet reclaim'd it all by the Strength of his Philosophy. 'Tis true, those who are naturally most inclin'd to Vice are in most danger. For this Reason they ought to move more warily, take the more pains, and decline the occasions of Miscarriage. And for their encouragement, they have better opportunities of distinguishing themselves, and seem to be put in the *Post of Honour*. And upon due Application, may depend upon proportionable Assistance.

To return : Since so much depends upon Education, great care should be taken to form Children to the Principles of Religion : The Biass should be set right at first ; and the Mind prepossess'd as it were, for the interest of Vertue. This is the way to smoothe the Passage to a Happy Life ; to reconcile Appetite to Reason, and make the Affections more manageable afterwards. For the Motion

tion is strongly directed, and the Bent taken from the first Impression: And Custom will make a good Practice as easie as a bad one. Nay, one would think much easier; because here a Man will have the Countenance of Judgment, and the Applause of Conscience to encourage him.

For this Reason, Children should be treated with great Caution and Reserve: See or hear nothing that may sully the Fancy, and prove dangerous in the Imitation; nothing that may give a wrong Turn to Choice, and make them coarse, or little in their *Manner*. These false Steps and Indiscretions in Parents, are often of very ill Consequence. Thus they mislead their Children, or teach them to despise them. Thus Authority becomes cheap, the Relation is disfarm'd, and Instruction grows insignificant. And tho' Things don't all work at present, they are lodg'd in the Memory, and lye ready for Judgment and Reflexion.

To proceed: Childhood (I mean, come forward) is the best time for Improvement. Now the Memory is strong, and the Body capable of Application, there's no need of long Intervals for Refreshment, of putting into Port to *Ca-reen*, or waiting the leasure of a weather-

ther-beaten Constitution. As yet the Mind is not over-charged with *Cares*, the Power of *Interest* is not grown up, and the Baits of *Pleasure* hang somewhat out of sight. Now, if ever, the *Paper* is blank, the *Scales* even, and the Affections most indifferent. They are unseiz'd by the prevalence of Habit, and the infection of ill Company.

However; We must guard against the other Extream: For without care we may polish away the Substance, and file Things till they are ready to snap in pieces: 'Tis not best to be always in the Wheel at first. Before the Muscles are firm, and the Bones well knit together, Weight and Pressure are very unseasonable. Health is the Basis of Improvement, and ought to be consulted. Without this, the Measures for Education are broken, the Instruments of Thought are lost, and the Progress of Knowledge impracticable. Now, some Children are too pressing, and high-metled, and have more *Will* than Strength for Drudging. This seems to have been Monsieur *Paschal's* Case. The Ardour of his Genius made him over-drive; his Spirits were exhausted by Thought, and his Studies prey'd upon his Constitution. There are other Instances of
Young

Young People that have miscarried this way, and kill'd themselves in their too eager pursuits after Learning. As if 'twere honourable to fall a Sacrifice to *Sence*, and die for Love of the *Muses* ! And tho' Life is often lavish'd away to worse Purposes, yet 'tis not good to strain too much, and set Nature upon the Tenters. A Man may be too covetous of Understanding, and a Miser in his *Head* as well as in his *Pocket*.

Farther ; Children should not be pre-determin'd to Business at peradventure. To doom them to a Profession in the *Cradle* before their Capacities are inspected, is but moving in the Dark : Thus they are often planted in a wrong Soil ; their Fancy is mismatch'd, and their Talent disappointed. Before so weighty a Disposal, the Genius should be nicely examin'd ; for to cross upon Nature, and strive against the Stream, is always to little purpose. Now tho' the Genius depends in great measure, upon the Quality of the Organs, and the Crasis of the Blood and Spirits, yet possibly this Difference does not make out all the Distinction. For 'tis by no means certain, that all *Souls* are equal ; some may probably be made up of richer Materials than others. They may have stronger
Ingre-

Ingredients thrown into them ; more force of Courage, and more compass of Thought. Their being all equally *Immaterial* and Immortal , does not prove them so in every other respect. *Immateriality* resembles the Shell of a Building ; Now there is no arguing from the Outside to the Inside : What if the case of a Row of Houses is the same, does this hinder the Furniture from being different ? Angels are allowed to be Spirits of a superiour Kind, notwithstanding the common Privilege of Incorporeity : And for the same Reason, there may, for ought we know , be some Original Disparity between Humane Souls. To illustrate the Point by another Comparison ; *Immateriality* in the Subject before us, may stand for the *Field* in Heraldry : Now it does not follow, because the *Field* is the same, that the *Charge* must be so too. No, the Quality and Credit of the *Coat*, depends very much on the latter Distinction. Farther ; One Humane Body is made better than another, and why not a Soul ? The difference in Capacity and Action seems to make this Supposition not improbable : To affirm this Hypothesis inconsistent with the Justice and Goodness of God , is a mistake : For

the Blessings of Heaven are all Favour, and may be distributed at pleasure. God is not bound to make all Creatures noble and happy alike, neither has he actually done so. Lastly; This Supposition agrees with the Notion of *Heroism*, so much believ'd in the earlier Ages of the World. These *Heroes* were suppos'd to have a peculiar Alliance to the Divine Nature; and that their Minds as well as their Limbs, were made bigger than other Mortals.

To come off this Argument, tho' not altogether a Digression; If the Genius of Young People was suited in their Professions, the World would improve faster, and there would be a greater Progress made in Arts and Sciences. But Pride and Interest spoils all. Nature lies one way, and Friends and Preferment another: And what's to be done in the case? Why, we must make for the best Penny, and the best Post, right or wrong: Our Parents will have it so. Yes: We must flie beyond the Strength of our Pinions, and be bred to bigger Business than we are born: Born I mean, with respect to Capacity, not Condition. The *Pulpit*, and *Bar*, to mention nothing else, sometimes suffer by this Fondness and Partiality.

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And how is this to be prevented? Must we erect a Court of *Tryers*? A *Committee* to sit upon Nature, and examine the Will and the Power; To place *Centinels* at the Gate of every considerable Profession, and stop those that have no *Pass-port*? 'Till such a Provision is settled, 'twould be advisable in Parents not to precipitate Matters, but to stay till Life is a little grown up, and ripen'd to a View. 'Twould be advisable for them not to form their Resolutions at random, or be altogether govern'd by their Wishes: Instead of this, they should carefully enquire into the Distinctions of Talent, and the Tendencies of Fancy, and always follow the course of the Chanel.

Farther: To remark a little upon the Conduct and Inclinations of Youth. This Stage of Life, unless under the Direction of good Principles, is very dangerous to pass through. The Passions of Young People ride them at full speed; they want both Experience to guide, and Temper to hold them in: So that neither Bogs nor Precipices can stop them; for when they move fastest, they see least. Like a Ship without a Pilot, they are apt to be over-set with the Violence of Desire. They play their Appetite at

large, and chop at every thing that comes in their way. They seize an Object with such an uncautious Keeness, that they are sometimes strangled with Satisfaction, and choak'd with the greediness of their Swallow. And when this does not happen, they are often fated with Success, tire under their Wishes, and grow sick of their favourite Fancy. Thus they ramble from one Extravagance to another, and are constant to nothing but their Folly. As for good Counsel, nothing can be more grating and unacceptable. 'Tis either Ignorance, or Envy, Dotage or Superstition; or at best, it comes much too soon, and is wonderfully mis-timed. What, say they, must we sleep over the Spring, and let the fairest Opportunities slide off un-seiz'd? Must we antedate the Misfortunes of Old Age, and bring our selves under a voluntary Impotence? Thus they conclude, 'tis time enough to grow wise when they are good for nothing else: At present Preaching is Pedantry, and Virtue no better than an Intruder: All Restraint is an Invasion upon their Liberty, and touches them in the most sensible Part. As for the Accidents of Life, the Ruins of Estate, and all after Reckoning, they are too busie for

for such Trifles : Such Thoughts as these pall the Entertainment ; they are too free and presuming, and must be kept at a distance. And if they will sometimes crowd into a Young Head in spite of Pleasure, there's generally some Visionary Prospect, some Chimerical Reserve, some Romantick Relief provided, to make them signifie nothing : Young People manage as if their Circumstances were impregnable, and seldom fear any thing but what they feel. They are as prodigal of their *Person*, and their *Pocket*, as if their Sences could not wear up, nor the Fund of Life and Fortune ever decay. To go on :

Young People are observ'd to be remarkably obliging, and to part with their Penny more freely than others : This Disposition, when it runs out to Indiscretion, proceeds sometimes from want of Thought, and a just Value of their own Interest ; sometimes from an over-kind Opinion of the World, and sometimes from Vanity. I say, sometimes from Vanity. This Case happens, as often as Pride, Sloth, or Libertinism, meet together : The first makes them eager for Regard, and the latter to do nothing that deserves it. They would gladly shine, but the Polishing Part is

too rough for their Delicacy. There's too much Time, Drudging, and Danger in the way of Merit ; and they are loth to purchase at so high an Expence. This makes them court that with their *Purse*, which they despair of from any Performance : They think to bribe the World to an Esteem, and cover their Insignificancy with Profusion.

Thus Youth, when 'tis launch'd without Ballast, and has no compass to sail by, flotes at a miserable rate, and is quickly bilg'd, and under-water. Young People, especially when unfortunately Educated, and misled by Flattery and ill Example, when they are taught to value the *Gentleman* above the *Christian*, and are better instructed in their *Pedigree* than in their *Creed* ; when they are strongly solicited by Desire, and have neither Conscience nor Poverty to restrain them, are generally in a dangerous Condition. How soon are they lost in Luxury and Dissolution of Manners ? How often do they despise their Parents, and out-rage their own Flesh and Blood ? How often do they pull their Fortune in pieces, run their Constitution out of Breath, and prove the Infamy and Infection of the Age ? Thus much for the Danger and Miscarriages of Youth.

And

And now a word or two about some other Qualities and Distinctions, and I shall conclude.

Young People, when supported with the consideration of competent Skill and Sufficiency, are generally hardy and enterprizing. The Heat of their Blood, the Strength of their Constitution, and the Eagerness of their Desires, makes them over-look Difficulty, and press upon Danger with unusual Resolution. 'Tis true, they are often too unmanageable in Temper, too short in Thought and Experience, to draw up the Scheme: But when the Design is well form'd, they are best at the Execution. Old Age is apt to abound in Scruples, to object too far, and be over apprehensive of Accidents: And thus People are sometimes prudent to Inactivity: Thus a Project is, as it were, stifled and overlaid with *Sence*, and Things are made impracticable by being thought so. Whereas, Youth is happy in its Ignorance, mounts the higher for being *ceel'd*, and escapes a Danger by overlooking it. Light and Knowledge in some cases, serve only to disturb the Fancy, and sink the Courage. A Man walks safe over a Precipice, or narrow Bridge, in the Dark, where his Fears

would make him tumble in the Day-time.

However, such fortunate Events ought not to be made a Rule of Practice. For none run against a Post so often as the Blind without a Guide. Youth, without question, is subject to great Rashness and Precipitancy: This Age is govern'd more by Appetite than Reason, consults the *Heart* rather than the *Head*, and moves strongly by *Mechanism* and *Machine*.

However, Freshness of Constitution, and Plenty of Spirits, makes some People very promising in their Youth: Their Progress in Knowledge is wonderful, and their Genius surprizing at first: But the Fire goes out in a little time; they flag upon the Course, and fall short of Expectation. Thus *Hermogenes* the Rhetorician, soon after he had made himself an ingenious Author, grew perfectly flat and insipid. His Understanding was quickly drawn off in the *Laboratory*. He lost his Sence in his *Study*, where other People get it, and seems to have miscarried under the Means of Improvement. But sometimes the Fund is not deep; and when the *Oar* lies only next the Surface, the Mine must fail after a little Digging. To give another Instance,

stance, The Famous Orator *Hortensius*, lived to see his Reputation tarnish; the Reason was, because he mis'd the Point of Decency, and did not suit his Stile to his Age: He was Gaudy when he should have been Grave, and Dress'd at Fifty like Fifteen. That Floridness which look'd sprightly and agreeable in his Youth, was disrelish'd as Over-fanciful, and Affected when he grew Old. *Idem manebat, says Tully, non idem decebat.*

To wind up all: Those that have their Youth before them, should be careful to make the most on't. This is the season to take the *Field* for Action, and to push as far as Strength and Opportunity will carry it. To throw away our Time upon Trifles, to doze over an Estate, and live only for Sleeping and Digestion, is to make our selves mean, and come into the World to little purpose. And if an idle Life is so uncreditable, what must we think of an ill One? What must it be to spend our best Days in Infamy, to make Vice our Business, and exert our selves for the Devil? Is not this to turn the greatest Blessing to the worst Use, to riot in the Bounty of Providence, and prove false to the End of our *Being*? When the Functions of Life
are

are easie and undisturb'd, when our Sences are so fresh, and Nature so flourishing and agreeable; when Things are in this comfortable Condition, one would think we could not forget our Benefactor: But that Favour and Return would hold some Proportion; and that when Satisfaction run highest, Gratitude should do so too. To defer *Sobriety* to Old Age, not to mention the Danger of it, is a scandalous Resolve. 'Tis a sign that Vertue is our Aversion; and is somewhat like the Temper of a Rebel, that stands out to the length of his Power, and turns Loyal only at the Fright of an *Execution*: Not that Reformation is to be discourag'd at any Age. But for all that, 'tis an unfortunate Thing not to understand the value of a Treasure till we are just going to lose it. To begin our Frugality when we are ready to break, is very ill Management: The retrospection of such Folly, is by no means entertaining. Let us therefore do that at First which will please us at Last; for Innocence is much better than Repentance.

O F

Riches and Poverty.

In a DIALOGUE

Between *Philotimus* and *Philalethes*.

Philal. **P***hilotimus*, I am glad to meet you in your old Walk in the Fields; I was yesterday at your House, but had not the good Fortune to find you at Home.

Philot. Sir, I thank you for that Favour, and am sorry I was out of the way: I have been in the Country about a Week, to divert my self with an old Friend.

Philal. I suppose then you have given a Visit to your Friend *Neoplutus*.

Philot. You guess right, and have been entertain'd, I assure you, to great satisfaction: He has a Seat fit for a Noble-Man. The Situation and Avenues, the Structure, Walks and Gardens, are extraordinary: And to make the Figure uniformly great, the Furniture, Equipage and Eating, are all suitable and correspondent.

spondent. Well! 'tis a brave thing to be Rich.

Philal. There is somewhat in't, I grant; but for my Life, I can't come up to your Transport: Pray, what is it in the Idea that affects you to that Degree?

Philot. What is it not? Wealth is every Thing: It affords Convenience, covers Defects, and commands Obedience: It gives Interest and Power; and Credit and Satisfaction always attend it. He that's rich, has Art and Nature at his Service; may be best furnish'd to improve his Reason, to entertain his Fancy, and regale his Senses. He has Company or Solitude at pleasure, and is master of Time and Place. He has the choice of all Countries, may travel after the Sun, and live always in the Spring, if he has a mind to't.

Philal. To out-ride the rigour of the Seasons, and leave Heat and Cold behind us, is a notable Advantage: But to be always rolling, and shifting the Climate at this rate, a Man must have a good Health, as well as a Pocket.

Philot. Let that be as it will. I tell you, he that is Rich needs not let his Fancy wait; his Wishes are soon had, the Game rises immediately, and the Object

ject runs out obsequiously to meet the Desire.

Philal. Not always, if you please: There are abundance of Things the Wealthy can't purchase. All Estates are abuttal'd and bounded; there's always a *non ultra* in the case, a Prospect into a foreign Jurisdiction, which the Landlord would oftentimes gladly make his own. Besides, Desire is apt to encrease in proportion to Success: A Rich Man stands upon higher ground than formerly; and a larger Scene of Curiosities lie open to his View. These new Objects sollicit the Fancy, multiply his Wants, and make his Power as much short of his Will as ever. And, thus sometimes good Fortune disappoints him; the Dropsy grows worse by drinking; and the richer he is *without*, the poorer he is *within*. He has some Neighbour that out-shines him;

— *Festinanti semper locupletior obstat.*

some fine Thing hangs out of reach, some impracticable Project keeps him uneasie: Thus his Satisfactions are scarce felt, and what he has grows flat upon his Relish. Wealth is a rank Soil, in which, unless carefully manag'd, the Weeds will quickly spring up, over-top
the

the Plants, and choak the Grain. Flat-tery and Indulgence, common to such Circumstances, makes the Passions eager and ungovernable; so that like ill-behav'd Children, they are apt to cry for every thing they see. Whereas the way to be happy, is to take our Measures from Nature, and keep within the compass of Convenience; to retrench our Desires, and sink them towards an Indifferency: But when our Fancies are high-fed, they are apt to grow Feverish, and rave after Danger or Impossibility.

Philot. You may say what you please, but I'm sure my Sences are strangely dwindled since I came out of the Country; for I neither see, nor smell, nor taste with them, half so well as I did before.

Philal. Don't trouble your self, the lower your Sences are kept, the better you may govern them: Appetite and Reason are commonly like two Buckets, when one is a-top, t'other's at the bottom; now of the two, I had rather the Reason-Bucket should be uppermost. But I'm sorry to find you dwell so much upon the Table: What, was your Philosophy dissolv'd there, like an Anchovee, and is your Soul slip'd down into your Palate? Pray, have a care of *Epicurism*;

rism; Don't let Niceness and Luxury get the Ascendant: For, not to mention the greatest Misfortune, unless your Purse is very strong, such Sensuality will lay you open to Disappointments, bring you into a State of Servitude, and oblige you to creep after a great many Humours you wo'n't like. Now before I would be thus meanly Palat-riden, and sacrifice my Liberty to so despicable a Consideration; I would e'en try to discharge my Taste, and go on as well as I could with Four Sences. But granting your Fortune large enough to supply you, what does all this Variety of Dishes, these High Sauces, this Learned Pother in the Kitchin, signifie? I say, What does it signifie, unless to make Appetite stronger than Digestion, to kidnap your Constitution with a Sugar-plum, and betray you to some Distemper or other? What does it tend to, unless to make dissimilar and disagreeing Juices, and unfriendly Fermentations in the Blood? Whereas, would you give your self leave to be hungry, a plain uncompounded Diet, cleanly dress'd, has as much Pleasure, and more Health in't. Besides, expensive and luxurious Eating generally takes up a great deal of time, clogs the Spirits, and clouds the Understanding,

standing, and makes Life run strangely to waste.

Philot. For all that, I thought it went off pretty pleasantly. But good Eating is but part of the Advantage. Wealth is wonderfully address'd and complimented every where: A *Mannour* draws *Suit* and *Service* along with it; and a Rich Man, like the Sun in *Persia*, is worship'd at his first Rising. I was almost amaz'd to see the unusual Ceremony that was paid to my old Friend: He was formerly little taken notice of, but now he is saluted with Respect, he is admired for his Conversation, he commands the Attention of the Company, and his Mouth goes for an Oracle. One would think his Pocket had mended his Head, that his Sence held proportion with his *Acres*, and that he had purchas'd a new Understanding with his Estate. And when he makes a Visit, he is receiv'd with a distinguishing Civility: There is such a Preference paid to his Person, such Application to entertain him, such Enquiry into his Fancy, such Carving to his new Worship, that if I had not known him, I should have thought him some considerable Officer in the Army, that he had made several honourable Campaigns, storm'd the Counterscarp,
and

and planted the Colours in the Breach : Whereas, before he made his Fortune, he could scarce get room at the lower end of the Table ; nobody minded him, or put the least Question to his Palate. But now, on my word, the case is alter'd ; now he is not only gaz'd at by the *Mob*, and admir'd by Flatterers, but People of independent Circumstances, that have no Design upon him, pay him a particular Regard : Persons of Condition, are sometimes forward to court him to an Intimaey, to open their Pedigree for him, to take him into their Veins, and give him the privilege of a younger *Branch* ; whereas, in reality, the Consanguinity comes all from the Coffers, and the Relation lies in the Money, not in the Blood. Well ! he has a fine time on't : How often have I seen Worth stand clear, and all the Moral Virtues make room for him ? How often have I seen Quality, Sence and Merit, wither in his Company, and be perfectly eclips'd by the Lustre of his Gold ?

Philal. I'm sorry to see you so much smitten with a little Ceremony : What does all this amount to, more than the Forms of Custom, and the Homage of Ignorance or Design ? It only shews the short Thinking, the mean Fancy,

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and the mercenary Spirit of the World: And why any one should value himself upon the Folly or Flattery of another, is past my Comprehension.

Philot. Under Favour, Riches are a handsom Varnish, they recommend strongly to Esteem, and give a peculiar Grace to every thing a Man does. A good *Seat* well wooded, with a large *Rental*, is a charming Advantage!

Philal. I perceive you think so; But if this be all you can say for your Friend, I must tell you, that a great heap of Bricks, a parcel of Logs growing, or a mile or two of Clods and Dirt, are Things that I shall never worship while I live.

Philot. These Sentences of yours wo'n't beat me off my Inclination: The Parade of an Estate is, in my Opinion, a very valuable Circumstance. To eat in Plate, to sleep in Velvet, to rattle about the Streets in a fine Coach, with two or three Liveries behind one, has a commanding Appearance, and calls for a great deal of Respect.

Philal. Not a jot, unless the Estate is creditably rais'd: If 'tis gain'd by surprizing the Unwary, by Oppression or Breach of Faith, by infamous Compliance, or supporting Iniquity, it does
but

but make the Owner more publickly despicable. This Figure of Wealth thus ill gotten, is really scandalous. Such a Man with all his Equipage, does but expose his Rapine, and lead his Knavery in Triumph. I wonder you should stick so much in the out-side of Things, and, like a Fly, be entangled in a Cobweb. You put me in mind of the Embassy into *Utopia*, sent from a Country which was govern'd by quite different Notions of Honour and Respect. When the Publick Entry was made, the *Utopians* lin'd the Streets to see the Cavalcade: Now the Ambassadors, to distinguish their Quality, and support their Character, were particularly Rich in their Habit: But the *Utopians*, instead of paying them a regard upon this score, took them for the meanest of their Train; and some of the Young People pointed at them for Malefactors: They thought, unless they had been guilty of some great Villanies, they would never have appear'd in such Marks of Disgrace: For 'twas their custom to make their Felons fine, and lay them by the Heels in Gold. This is the case of an Estate dishonestly gotten: The Pageantry of it is nothing but Discredit, and serves only to blazon

the Crimes, and refresh the Injustice of the Owner.

Philot. You may talk your pleasure; but, I'm sure, Poverty has but an ordinary Complexion, and a very slender Interest in the World: 'Tis generally Disregarded and Brow-beaten, and no good Qualities can make it shine. People are apt to fancy, where there's no Money there's no Merit: A poor Lawyer in *Juvenal's* time, seldom got a Fee; and therefore some of them were glad to dissemble their Condition; to hire somewhat of an Equipage, and go to a Pawn-broker to rig themselves out for a Cause. Pray, what did *Homer* make on't for want of having a Fortune with his Genius? Did he not strole about like a Ballad-singer? Was he admitted into the Company of the Wealthy, or countenanc'd by any Person of Fashion? I tell you, if the *Muses* are in Rags they are in danger of the *Statute*, and of being taken up for *Vagabonds*, and *sturdy Beggars*. A disfurnish'd Condition does not promise any great matter of Talent; for who would look for a Jewel upon a Dung-hill? In short, A Man's Credit often suffers with his Circumstances: A Thread-bare Coat is a presumption of Insignificancy, and when the Pocket's low,

low, the Brains are thought so too.

Philal. I perceive, you think a Sheep with a Fleece on, has more wit than one that's shorn: But notwithstanding the Force of your Logick, I have known many a Man's Fortune and Understanding to be very unrefembling. Poverty is sometimes the result of Birth and Education; and, like a slender Crop, grows out of the Barrenness of the Soil. Now to contemn a Person for the disadvantage of his Fate, is great Barbarity, and a reproach of Providence: For the Disadvantage, I say, as 'tis commonly reputed. Sometimes Poverty comes upon us by unavoidable Accidents: The Labour and Industry of many Years are destroy'd on a sudden. A comfortable Fortune is burnt down, carried to the bottom by a Tempest, or buried under the Ruins of an Earthquake. And in such cases, without doubt, the Misfortune calls more for Pity and Assistance than Disregard. And sometimes People are Poor, because they are resolv'd to be Honest: Because they wo'n't purchase on Terms of Dishonour, nor thrive upon the Prostitution of Conscience; such Poverty as this, I take to be much more creditable than Wealth, either gotten or kept by Tricking and Prevarication.

tion. And here give me leave to tell you, that the over-valuing of Money is a most unfortunate Passion, and occasions unspeakable Confusion. Does it not make way for all manner of Fraud and Perfidiousness? Does it not turn Commerce into Thievery, Justice into *Wormwood*, and make the Laws a Grievance? When Interest speaks Nature is silenc'd, and Religion it self can't be heard: This wretched Principle boggles at no Expedient, drives over Conscience, and rushes against Decency and Duty; This is that which flies Children at the Face of their Parents, sets Blood against Blood, and as *Shakespear* speaks,

Rich. II.

Does Kin with Kin, and Kind with Kind, confound.

Plut. Lycurg.

Lycurgus was so apprehensive of this Mischief, that he cried down Gold and Silver in the *Spartan* Dominions, and allow'd none but Iron Money. By the Strength of this Provision, and one or two Laws more, *Sparta* grew very remarkable for their Justice, Temperance and Bravery; and continued the chief City of *Greece* for Five hundred years together: Infomuch that the *Lacedemonians* were the Arbiters of Peace and War, the Heads of Confederacy, and the Judges

Ibid.

Judges of Foreign Disputes. They reconcil'd their Neighbours, and brought them to their own Measures, only by sending a plain Man, in a Freeze Coat, without any Pomp or Retinue to support his Embassy. And when *Lysander*, *Ibid.* upon the taking of *Athens*, sent off a vast Mass of Treasure to *Sparta*, some of the wisest of the *Lacedemonians* declar'd openly against receiving it*. They * *Plut. Lyfand.* look'd upon Gold and Silver as the great Debauchers of Mankind; That these Metals had a general Ascendant, and were too strong for the Morals of most People: That they were commonly gotten by Avarice and Circumvention, and spent upon Luxury and Riot. But not being able to prevail, the Event answer'd their Fears; and *Sparta* quickly declin'd, both in her Manners and Reputation. * 'Tis true, *Agis* afterwards * *Plut. Agis.* endeavour'd to retrieve the Common-wealth, and bring it towards *Lycurgus's* *Ibid.* Model, but miscarried in the Attempt.

Philot. Lycurgus, besides the Expedient you mention, divided the Lands into equal Shares, and oblig'd the Burgers to eat together at Common-Halls; I suppose you are for the Scheme in its full Latitude, in order to compass your Reformation,

Philal. You mistake me; I am for no such levelling Project, neither do I think it practicable in all places. What I mention, is only to shew the Mischief of Idolizing Money, and what care great Men have formerly taken to prevent it. And whatever you may think, Poverty has not been always so unfashionable as you make it. To give some Instances from Antiquity; *Aristides*, so famous for his Justice and Valour, he who was Archon or Chief Magistrate of *Athens*, and did such Service at the Battels of *Marathon* and *Plataea*; This *Aristides* was so far above the Fancy of an Estate, that he left not Affids enough to bury him; and his Daughters had their Portion from the publick Exchequer. The *Theban Epaminondas*, who beat the *Lacedemonians* at *Leuctra* and *Mantineia*, and wrested the Sovereignty of *Greece* from them, was rich in nothing but Bravery and Reputation: To these we may add *Curius Dentatus* and *Fabritius*, among the *Romans*; this latter, who was General against *Pyrrhus*, died so poor, that the Senate were at the charge of his Funeral; and yet 'twas in his power to have been otherwise: For *Pyrrhus* tempted him very high: He promis'd to make him the Second Person in his Kingdom,

Plut.
Aristid.

Kingdom, provided he would but desert, and betray his Country. Had he accepted the Offer, he might have stuff'd his Coffers to purpose; he might have glitter'd in *Treason*, and made an illustrious Figure out of his *Falshood*. But this Bait would not down with the old *Romans*: They took Probity, good Faith and Courage, for the true Marks of Greatness. Wealth work'd out of ill Practice, was always counted dishonourable: In such cases, they did not shine, but *suffer* in Pomp and Title; Thus they drew their Infamy more into the Light, and had a greater Croud to despise them. To make a Figure out of Foul Dealing, would have been just as wise a Project with them, as it would be for a Man to put on a rich Habit, in order to stand in the *Stocks* or *Pillory*. This was the old *Roman* way; But when they began to be smitten with *Pelf*, they degenerated apace, as *Salust* observes. This over-valuing of Money, as he continues, makes People haughty and barbarous, and false both to God and Man. Ambition, says this Historian, has somewhat of a handsom Colour: For Fame and Power are the Wishes both of the *Good* and *Bad*. Tho' the Means of their Pursuit are different.

Bell. Catalin.

*Cic. de Of-
fic. Lib. I.*

‘ rent. But Covetousness is all for the
Coin, (*quam nemo sapiens concupivit,*)
which was never the Inclination of any
Great Person. Thus *Tully* tells us,
‘ That nothing is a stronger Evidence
‘ of a little, of a narrow Mind, than to
‘ dote upon Riches; and that nothing
‘ is more creditable and magnificent
‘ than to despise (I won’t say the
‘ Want, but) the Absence of a For-
‘ tune; and to let it go freely for your
‘ Neighbours when you have it.

Philot. The Poverty you mention is
but comparative; ’tis not of the hardest
Kind: Your *Greeks* and *Romans* were
provided with Necessaries, and fenced
against Hunger and Cold: They had
Honour to entertain them; and great
Posts to keep them easie; and besides,
Luxury and State was not so much the
fashion of those Ages as it has been
since.

Philal. You think, if they had been
closer press’d, and driven towards Star-
ving and Contempt, they would have
strain’d their Honesty to have given their
Circumstances a lift. Now I am not of
your mind. And here give me leave to
tell you, that, in my Opinion, a Man
that subsists upon Misbehaviour, and
eats and drinks away his Conscience, is

as deplorable a sight as a Malefactor in Gibbets, that devours himself as far as he can reach, and swallows one Limb to support another. I grant, to feel the extremity of Want, and be always under Discipline and Mortification, must be very uncomfortable: But then we are to consider, that the World will either mend, or wear off; that the Discharge will come shortly, and the Hardship turn to advantage; that the Contest is commendable and brave, and that 'tis dangerous and dishonourable to surrender. But tho' Poverty is sometimes more creditable than Riches, tho' as such 'tis never any Disgrace; yet I must needs say, it often lies too much under Neglect. 'Tis the Poor that provide the Necessaries, and maintain the Splendor of Life. 'Tis they that give Ease, Leisure and Observance to the Wealthy, and make them relish their Circumstances. Now when they have worn up their Strength in drudging, and disabled themselves by their Industry, they should be cherish'd in their Declension, and invited to a comfortable Retreat. Those who had done any considerable Service at *Athens*, were lodg'd in the *Prytanæum*, and maintain'd at the Publick Charge. And to the same purpose, there
are

are *Invalides* and *Hospitals* in *France* and *Holland*; Here *Soldiers* and *Seamen* are handsomly receiv'd, their *Old Age* is supported, and if they have lost their *Limbs*, they can live without them.

Philot. I suppose you would have such a *Provision* settled for the poor *Labourer*, tho' in a lower proportion.

Philal. Yes; and for the honest, but unfortunate *Tradesman* too; I say, something resembling would do well; For *Parish Collections* are oftentimes narrow in the *Subsistence*, and choaking enough in the *Manner*.

Philot. I am told, the *Overseers* in some places go to the *Tavern* with the *Parish Money*, make large *Treats* out of *Collections*, and get drunk with the *Poor's Box*.

Philal. I'm afraid you are not always misinform'd. But this, besides the *Injustice*, is the most barbarous *Practice* imaginable: There's scarcely any *Name* too bad, or any *Punishment* too great for't. What can be more wretched than to rob the *Spittle*, and to support *Luxury* from the *Basket*? This is in a manner to prey upon the *Vitals*, and drink the *Blood* of the *Indigent*. If such a *Man* was sharp-set, I should not question his turning *Cannibal*.

Philot.

Philot. Your mentioning *Holland* puts me in mind that there are no Beggars there ; Is not this a very commendable Regulation ?

Philal. Without all doubt : 'Tis pity the Precedent is not follow'd.

Philot. What would you have done ?

Philal. I don't pretend to prescribe : But with submission, it might not be amiss, if Parishes in great Towns were carefully inspected, Vice and Necessity better discover'd, and the Impotent distinguish'd from the Lazy.

Philot. That the first might not have the Need, nor the other the Liberty of Begging.

Philal. Right : But as the Matter stands, 'tis hard to discern Want from counterfeiting. The Case being thus perplex'd, and *Cheats* breaking sometimes out, the Marks of Poverty are suspected, Compassion grows cool, Charity is put to a stand, and many an honest poor Body is disappointed.

Philot. Yes : And sometimes we mistake our Man ; Good Nature is abus'd, and the Money is spent upon Intemperance and Lewdness. But are we never to give any thing in the Streets, till we can clear the Merit, and demonstrate the Necessity ?

Philal.

Philal. I don't say so: The charitable side is always the best: Tenderness and Humanity are Virtues; and if a Beggar deceives me, 'tis at his own peril; I shall be consider'd for my good Intention. Besides, crying out upon Imposture, and general Declamations against the Poor, are commonly the Language of the Lean Temper'd, and the Excuses of Covetousness.

Philot. Since you are somewhat civil to the Beggars, how should an indigent Gentleman be treated?

Philal. I can't answer you without distinguishing upon the occasion of his Decay: If he has been reduced by his Vices, and sunk under his Extravagance, I think he ought to be coldly receiv'd, and very little consider'd for his Condition; since Poverty is his Fault, it should be his Punishment too. To caress a disabled Libertine, is to encourage Disorder: And tho' Misery is never to be insulted, yet such People deserve to suffer, and be left to neglect in *terrorem*. To go to the bottom of Matters, Debauchery of it self is a degrading Misbehaviour: 'Tis living below the Pretences of Reason, and the Dignity of Humane Nature: And most of all, unbecoming a Man that has Privilege above
the

the Croud, and is particularly valued by the Government. For this Reason the *Roman Censors* us'd to *disclaim* the Debauch'd, and strike them out of the List of Quality.

Philot. I thought a Gentleman might have indulg'd a little more, and given his Fancy a Loose farther than other People.

Philal. You are strangely out: *Heraldry* is no Protection to Immorality: Persons of Condition have no unlimited Range, no exemption from Duty, no peculiar License for Folly and Distracti-
on: So far from this, that Diffolution of Manners is more criminal in such Persons than in *Peasants*.

Philot. Why so?

Philal. Because they are more indebted to God and the Government for their Distinction; because they miscarry under a better Education, and are more infectious in the Example.

Philot. What if a Gentleman is decay'd by Casualty or Conscience?

Philal. Then his Character should be consider'd, and treated with a distinguishing Regard. Then the Manner of doing him any Service, should be particularly smooth and engaging.

Philot.

Philot. I'm of your mind ; but some People are strangely rough and unpolish'd in their Kindness : There's so much Haughtiness and Ill-nature in the *Manner*, that they seem glad of an Opportunity to teaze you , and to throw the Civility at your Head ; and if you happen to have too much Stomach to digest the Affront , they are apt to grow warm and angry. In short, They hold a Cane in one Hand, and a Favour in t'other ; so that you may be either cudgell'd, or *oblig'd*, as you think convenient.

Philal. I'm sorry to hear any Body should fail so far , as to offer unbecoming Forms to People of Fashion, and use them unsuitably to their Condition. But I must bid you Adieu.

Philot. Your Servant.

O F
WHOREDOM.

In a DIALOGUE

Between *Erotion* and *Sophonistes*.

Sophon. **U**nder Favour, *Erotion*,
you must not pass:
What, go by your old
Friend's Door, and neither call nor speak
to him!

Erot. I ask your Excuse: I don't use
to be so negligent, but my Head is some-
what full at present.

Sophon. What! Are you upon some
difficult Problem in Mathematicks? Are
you trying to square the *Circle*?

Erot. No: I don't love to *abstract*
my Fancy so much: I trouble my self
with no *Lines*, excepting those in a good
Face. To spare your farther Enquiry,
I have an Intrigue upon the Anvil, and
that you know requires Thought and
Address. Gallantry, to manage it nice-
ly, is no such easie Undertaking.

Sophon. It may be so ; for sometimes Mischief lies so far out of the way, that People must drudge to be undone. Gallantry ! how soft and well-bred is the Expression ? But in my Opinion, this Language is too ceremonious.

Erot. How would you have it call'd ?

Sophon. Whoredom.

Erot. O fie ! that's unpolish'd and discouraging.

Sophon. Words are but Images of Things : If you don't like the first, why do you venture upon the other ? 'Tis wise Conduct, without doubt, to start at the Shadow and pursue the Substance ! However , this skreening carries something of the Confession of Guilt : *Washes* and *Paint* are always signs of a coarse Complexion.

Erot. It may be so : But at present I am not at leisure for Argument and Scruples ; my Affair is somewhat perplex'd, and I must try to disentangle it.

Sophon. I wish there is not a Husband in the case.

Erot. That's to my self. Tho' I must tell you, we seldom trouble our Heads about the Distinctions of *single* or *married*. Fancy is our Rule ; and as that directs, our Motions are govern'd. Only this I must add, That Difficulty and Danger

ger heighten the Success, and make the Conquest more entertaining.

Sopbron. The more Wickedness, the more Satisfaction: An admirable Maxim! At this rate a Highway-Man that murders, ought to value himself more, than if he had nothing to brag of but single Robbery.

Erot. If you go to Preaching and Principles, we are gone. But tho' I am not master of my Passions, I think I have gotten my Conscience pretty well under.

Sopbron. 'Twill rise upon you one time or other; but no more of that. However, I hope you are in jest: To throw your Case therefore out of the dispute, I shall argue the Point in general: And here, I suppose, your Men of Gallantry have not laid aside all pretensions to Justice and Honour.

Erot. By no means: They would take it for a high Affront to be question'd upon those Points.

Sopbron. But then, which way do they defend themselves? How can they reconcile their Practice to the Character of Fair-Dealing? They rob the Wife of her Vertue, and as the World goes, the Husband of his Reputation: They make them both the Jest of the Neighbourhood:

bourhood : They disturb the Harmony of Life, and break the Friendship of the nearest Relation. What Confusions, what Quarrels, what Destruction of Circumstances, are often occasion'd by such Liberties as these? With what Colour can the Authors of such Disorder pretend to Honesty? Has a Man no Property in his Marriage? no Right to be easie, and unblemish'd in his Family? When the Misfortune comes to their own doors, these *Sparks* are for no such Latitude: The Infamy of their own Wives and Daughters touches them to the quick: They are all Rage and Resentment; and no Revenge is too great for such an Injury. And, can such Partiality as this consist with Justice? Can those be said to act upon the square, that have one Measure for themselves, and another for their Neighbour? Is that Person a Man of Honour that wo'n't do as he would be done by? that hates the Resemblance of his Practice, and can't endure his own Usage should be return'd upon him?

Erot. You make an Amour look hideously black; and in short, to be no better than downright Knavery.

Sophon. You must not take it ill, I make nothing; I only present things to
your

your View : And give me leave to observe, That those who are Libertines abroad, are oftentimes Ill-natur'd at home. The Wife grows a Nufance; and no Ruggedness or Barbarity is too coarse for her ; or at best she's but the Lumber of the House. The Promises of Courtship, and the Engagements of Marriage, are quite forgotten. The Title of *Respect* is transferr'd, and all the Breeding and good Humour made over to the *Wench* : She is Mistress of the Man and the Money : Her Apartments, and her Equipage, are all Curiosity and Expence : She makes her Progress in State, and travels with her *Postillion* ; when, it may be, the poor *Lady* in *Town*, can hardly compass a *Hackney* to remove her from one Street of Smoak to another. I confess, I don't much wonder at such Misbehaviour. He that can dispence with the main Articles, will easily get over the Points of Decency. What civility can be expected from those that have broken the most solemn Covenants, that stand false on the *Parish Register*, and are perjurd upon *Record* ?

Erot. You make a mighty pother about Matrimony. Such Strictness would make us very uneasy, and move like Felons, with our Irons about us. But we

are kinder Casuists to our selves: We take this *Holy League and Covenant* upon the *Scottish View*, only for Interest and Power. The Solemnities of the Form serve handsomly to deceive, give us a Title to the Bride's Fortune, and make us *Tenants by Courtesie*, and that's the meaning of the Matter.

Sophon. To play with Religion, and make a Jest of Justice, is neither safe nor honourable. Have a care of such Sal-lies; tho', I know, your Discourse is the Practice of too many.

Erot. Be not so tragical upon our Sex: Are not the Women faulty in this respect? Let them begin us a good Example, and lead in the Reformation.

Sophon. Your Charge is true without question: And I must own, that when a Woman can prevail with her self, to set her Conscience and her Honour aside, to rush through her Native Modesty, and the Reserv'dness of her Education, she is strangely degenerated, and mightily alter'd from what God has made her. She that's untrue to her Husband, and has *broken the Covenant of her God*, is all Bane and Blemish: She stains the Blood of the Family, brings in a Foreign Issue, and quarters the Enemy upon the Estate. And what complicated Injustice is all this?

Erot.

Erot. If you talk thus, you'll strike at People of Fashion: Several good Gentlewomen are tax'd upon this score.

Sopbron. It may be so, and not without reason: But let me tell you, 'tis a great Blot in their *Scutcheon*. Lewdness, like Treason, degrades a Woman's Quality, and makes her despicable and cheap: Those that are govern'd by their Folly, lay the Reins loose upon their Fancy, and let the *Beast* get the better of them, should be treated accordingly, if they were right serv'd, and forfeit the Privilege of their Kind.

Erot. I find, a Woman has great reason to guard her Vertue, and live with her Discretion about her.

Sopbron. With her Discretion about her; yes, that's certain: For if she ventures at improper Freedoms, and is so hardy as to lose her Reputation, there lies strong Presumptions against her.

Erot. How so?

Sopbron. Why, foul Imputations please no body. All People desire to save the *Appearances*, and enjoy the Credit of a fair Character. Pure Pride will carry thus far. Therefore, when Women go unusual Lengths in their Conversation, give broad Signs of a vicious Inclination,

tion, and draw the Censure of the World upon them. ———

Erot. What Conclusion do you make from thence ?

Sopbron. I shall make no Conclusion ; but the general Inference will be, That such Women have a consideration for their Infamy, and an over-balance, as they reckon it, for the loss of Reputation.

Erot. By your Reasoning, a Woman ought to decline all Airy Liberties, and especially all Correspondence with a Married Man.

Sopbron. Yes ; all such Correspondence as may give an occasion of Jealousie. For Marriage creates a peculiar and incommunicable Friendship : These Rights are not to be invaded, nor the Affections drawn off, nor the Quiet of either Party disturb'd. Those Familiarities which give Umbrage, and carry the Countenance of Design, are ill-natur'd, and unjust, tho' they go no farther.

Erot. Well ! I would not be a Woman for more than I'll speak of. Were I doom'd to that Change, my Fame, or my Liberty, must be lost, and I must suffer considerably, either in Character or Confinement.

Sopbron.

Sophon. Don't mistake ; the Men have no such Exemption as you fancy. Liberty is not entail'd upon the Issue Male ; they have no Charter to live at large, and run riot. They are under the same Duties of Religion, and oblig'd by the same Laws of *Sobriety* with the other Sex. The Matrimonial Contract is mutual ; and a Failure on either side, is equally a Violation of Faith, and a Breach of the *Confederacy*. And where the Crime is the same, why should the Disgrace go less, or the Punishment not keep a proportion ?

Erot. Under favour, the Crime is not the same : When a Woman proves perfidious, the Misfortune is incorporated with the Family, the Adulterous Brood are fed upon the Husband, and it may be run away with the *Premisses*. But when the Man goes astray, the Wife can't pretend to such great Damages.

Sophon. Is maintaining of Strumpets, and putting Bastards out to *Pension*, such a Trifle then in your Opinion ? Don't these Suckers starve the main Stock, and impoverish the Family ? These, I take it, are Provocations of the highest Degree, and much of the same size with the Injuries by you mention'd.

Erot.

Erot. I thought the Superiority of our Sex might have given us some Privilege extraordinary.

Sophon. An Exemption from Vertue, is the privilege of a Brute; that's the most I can make on't. But what Superiority do you mean? That of Force? An Elephant is stronger than a Man; what Consequence can you draw from thence?

Erot. I'll mean then a Superiority of Understanding.

Sophon. If you would have it Birth and Native Advantage, I fancy you are mistaken: But granting your Supposition, for Argument-sake, what will you get by it? For if Men have such an over-balance of Sence, if their Reason is so comparatively strong, why don't they make a better use on't? Why does their Understanding sleep, and their Appetites run away with them? To miscarry under such a Force of Mind, does but aggravate the Fault, and make the Disorder more inexcusable.

Erot. Notwithstanding what you say, a Licentious Life is not so scandalous in a Man as in a Woman.

Sophon. That is, the Men say so: But what does this prove more than Confidence and Partiality? Were they not

not bolder in their Crimes they would not think so. Now, is *Face* and *Forehead* such a Commendation? Or a Libertine the better for the loss of his Modesty? I confess, this Vice is so very bad in both *Sexes*, and so great a disturber of *Society*, that I think it can hardly be put under too much Shame and Discipline. I have sometimes wonder'd, why a Lewd Person is not as infamous as a Thief. Is Domestick Quiet, and the Securities of Blood and Marriage, less valuable than a little Money? I say, why is not he that steals a Woman's Honour as uncreditable as a common Surpriser of Property? Is not the Loss as considerable, and the Method as indirect and scandalous? What are Presents and Flattery, upon this score, better than the Tricks of Kidnapping? Have they not all a treacherous and felonious Intent? Are they not design'd to surprize and ruin; to charm down Discretion, and spirit away the Party?

Erot. You talk as if the Connivance was too indulgent, and a publick Provision wanting in the case.

Sophon. Why, now you speak on't, if the Honour of Families were put under the Protection of the Law, and more guarded

guarded by the *Constitution*, I humbly conceive it might not be amiss.

Erot. Have you any *Precedents* to support the *Bill*?

Sophon. Enough in all Conscience. I will give you some of them. To begin with the *Ægyptians*; *Diodorus Siculus* reports, That in the Case of Adultery, *The Man was bastinado'd to a thousand Blows, and the Woman had her Nose*

Biblioth.
l. 1. c. 78.

Ibid. c. 59. *cut off.* He adds, That in the earlier Ages of that Government, under *Se-softres*, several Women were burnt alive for that Crime. Among the *Athenians*, if any Person was convicted of Adultery, 'twas in the power of the *Bench* to *make him as much an Example as they pleas'd, provided the Punishment was short of Death.* *Solon's Law* went higher, and left the Malefactor perfectly at the Mercy of him that was injur'd. To go on to

Demost.
Orat. in
Nearam.

Noël. Attic. the *Romans*: *Gellius* informs us, That
l. 10. c. 23. *the Husband could justify the killing of his Wife, upon proof of such Misbehaviour.*

Plautus in
Pœnulo.
Act. 4.
Martial.
Lib. 3.
Epig. 43.

And by the *Laws of the Twelve Tables*, the Adulterer, if surpriz'd, might be legally dispatch'd; for here likewise, Killing was no Murther. They sometimes qualified these Libertines for the *Persian Court*, and made them fit to guard the *Seraglio*. And this Punishment was formerly

merly the custom in *England*, especially when the Husband had forbidden the suspected Person his Wife's Company, as appears by a *Writ* of King *John* to the High Sheriff of *Hants*. The *Julian* Law pass'd by *Augustus*, made Banishment the Sentence for Adultery: Rot. Claus. 14. Johan. Regis Memb. 2. And so likewise those were serv'd, who had debauch'd single Women or Widows of Condition. And here the Emperour was so strict and impartial, that he would not pardon his own Family. The Sentence was executed on his Daughter *Julia*, and her Highness transported to *Pandataria*. *Horace* in his Panegyrick upon *Augustus*, mentions this Law as a Branch of his Commendation, flourishes upon the Progress of the Reformation, and tells him, That now Families grew regular and unblemish'd, License was effectually check'd, and Infamy, as it were, chas'd out of the *Common-wealth*. Sueton. in August. Horat. Lib. 4.

Nullis polluitur casta domus stupris, Carm.
Mos, & lex maculosum edomuit nefas : Od. 5.
Laudantur simili prole puerperæ,
Culpam pœna premit comes.

To proceed: *Plato* bars Adulterers from having any Post in the Magistracy; and the *Romans* would not sometimes suffer them

Menander
 J. C. l. 4.
 F. S. 7.
 de Re Mi-
 lit. Tacit.
 de Mor.
 Germ. c. 19.

them to stand upon the *Muster-roll*. *Tacitus* reports, That amongst the old *Germanians*, Justice was done with as much expedition in these cases, as in a Court of *Pie-Powder*: ‘The Husband being
 ‘the legal Executioner, us’d to call in
 ‘some of the Neighbourhood and Re-
 ‘lations, and then stripping his Wife
 ‘to the Waste, switch’d her in this E-
 ‘quipage through the Village. And the *Franks* served the Men much the same
 sauce when they found them tardy, and
 made them run their *Heats* through the
 Streets. * And here I might add Instan-
 ces from the *Poles*, *Saxons* and *Hunga-
 rians*; from the *Spaniards*, *Bohemians*
 and *Mahometans*; amongst most of which,
 the Penalties were Capital; and where
 they went lower, they were home-
 charg’d with Smart and Disgrace: I
 think I had best give you the Particu-
 lars. ———

* Du
 Fresne Glos-
 sar. in Ver-
 bo Trotare.
 Ditmarus
 L. ult. Op-
 mer. in
 Chronolog.
 Luc. Tuden-
 sis de Bam-
 ba Rege.
 Luitprand.
 l. 6. c. ult.
 Alco-
 ran, &c.

Erot. Pray hold your hand: What a Rabble of Nations have you rak’d together? I find many of them are Heathens and Infidels: Are these good Evidence in Court?

Sophon. Why not? What pretence have you to challenge them? Does not their appearing so unanimous, pronounce the Voice of Nature, and give
 in

in the general Decree of Mankind? This Evidence, I conceive, amounts to little less than a *Jus Gentium* against you. However, to satisfy you farther, and compleat the Force of Authority, I shall now proceed to shew, how deeply this Vice stands condemn'd by the *Jewish* and *Christian* Religion. As to the *Jews*, Deut. 22. Adultery was Death to both Parties by the *Constitution*. Now, you know, God 22. vid. Selden. Uxor. Ebraic. l. 3. was their *Legislator*; we may be sure therefore, the Punishment was not over-proportion'd. And here we may observe, that this Penalty was not peculiar to any Circumstances of the *Jewish* State. There was nothing of Type or Figure in't, nothing particular as to the Time, Country, or Neighbourhood of that Nation: This shews the Ground of the Law perpetual, that it stands upon the Guilt of the *Case*, and the Reason of the Thing: And that the Sin Numb. 5. 12, &c. might not escape for want of Proof, there was a Miracle kept on foot to discover it. Upon suspicion; the *Waters of Jealousie* were to be drank, and thus the Matter was clear'd. For when the Person was guilty, she rotted and swell'd immediately, and was a dismal Spectacle of Falshood. And to this Test, the Wife might be oblig'd, in case the Husband

Selden.
Uxor. E-
braica. l. 3.
c. 13.
p. 287.

band had forewarn'd her before witness, not to have any private Conversation with a Person he did not like. If after this Admonition she was found to converse privately with such a Person, and Evidence made of it, the Trial above-mention'd was to pass upon her. Thus this Crime was punish'd by the *Jewish Law*. And if we come on farther, we shall find all the Terrors of the *Gospel* drawn up against it. To say, Heaven-Gates are barr'd, is but little upon the Comparison. 'Tis reckon'd amongst the worst Sins, rang'd with the worst Company, and threatned with the deepest Vengeance. I'll cite you the Texts by and by. In the mean time, give me leave to observe to you, how Adultery was punish'd by the *Civil Laws* after the *Empire* turn'd Christian. The famous *Constantine the Great*, punish'd Adulterers with Death, as appears by his *Rescript* or *Precept* to *Evagrius*, dated *Anno. Dom. 326*. His Sons, *Constantius* and *Constans*, give their Judges instructions to burn such Criminals alive, or else sew them up in a Sack with Dogs and Serpents, and then drown them as they did *Parricides*. And in the Reign of *Valentinian* and *Valens*, *Cathegus*, a Roman Senator, was prosecuted

Cod. Justin.
l. 30. c.
tit. ad leg.
Jul. de
Adult.

L. 4. Cod.
Theod.
Lib. 11.
Tit. 36.

cuted for Adultery, and lost his Head, as *Ammianus Marcellinus* informs us: *Amm. Marcell. l. 28.* And in this manner, as he goes on, several Women of Quality suffer'd about the same time. The Emperours *Leo* and *Majorianus*, soften'd the Sentence to perpetual Banishment; with this Proviso, That if the Criminals of either Sex ventured to return, 'twas lawful for any Person to kill them. Afterwards *Justinian* settled the punishment in his *Novels*, and the Law made it Death to the Adulterer. *Authent. Coll. 9. tit. 17. c. 10.*

Erot. That's true: But then the Woman escap'd somewhat better; for she was only scourg'd, and then shut up in a Monastery. *Ibid.*

Sophron. What Reasons determined the Emperour to the inequality of the Punishment, I shan't examine. But there seems to be a plain partiality in some Places on the other side: For instance, What think you of sending a *Wench* to *Bridewell*, and doing nothing to the Fellow that debauch'd her, tho' sometimes the first is single, and the other married? Is not this a sign the *Sex* is crept into the Administration, and that we live under a *Masculine* Government? To proceed: In latter Ages, when the *Empire* was divided, the *Eastern* Part of

Conflit.
Leon. 32.

it punish'd the Adulterer and Adulteress, by cutting off their *Nose*, as *Harmenopulus* proves from the *Constitutions* of *Leo*. And as for the *Western Nations*, I have mention'd their Proceedings already; I say, of most of them, excepting *Scotland*, where Adultery is Death at this Day.

And now it may not be improper to throw in a word or two about the Discipline of the *Church*.

And here we may observe, That Pope *Zepherinus* was the first Bishop that admitted Adulterers to Communion after Penance perform'd: This Relaxation is thought to have so far scandaliz'd *Tertullian*, as to make him desert the *Catholics*, and turn *Montanist*.

Can. 69.

The Council of *Eliberis*, held *Anno* 305, imposes Five Years Penance on those that had fallen but once into the

Can. 20.

Sin of Adultery. The Council of *Ancyra* held Nine Years after, makes the Penance seven Years: And the Council of *Toledo* conven'd *Anno* 400, stretch it to Ten. And, to mention no more,

Ep. 3. Can.
ad Amphi-
loch.

the great *St. Basil* assigns Seven Years Penance for Fornication, and Fifteen for Adultery.

And that we may not mistake in this Matter, we must take notice, that Pe-
nance

nance in the Primitive Church, was a State of great Mortification: The *Penitents* wore a poor Mourning Habit, were disciplin'd at their first Entrance with Sack-cloth and Ashes, and lay prostrate on the Ground, while the Clergy and People pray'd for them. They generally liv'd retir'd for the whole period, and pass'd their time in Praying, in Fasting, and other Austerities.

Morin. de Pœnit. Fleury Behaviour and Manner of the Christians, &c.

I come in the next place, to cite the Authorities of *Scripture* against Whoredom. These Censures stand upon Record for our Instruction: They are the Decrees of the Supreme Court, and there's Omnipotence for the Execution.

I shall begin with the *Old Testament*; and because I have already mentioned how Adultery was punish'd by the *Jewish Law*, I shall only produce those Texts which affect simple *Fornication*.

In the first Ages of the World, and long before the *Mosaick Institution*, Co-habitation without Marriage, was look'd on as great Wickedness. This appears plainly from the Case of *Dinah*, and the deep Revenge taken for that Dishonour.

And when *Jacob* reprimanded his Sons for being too hot and uncautious in their Resentment, they justify themselves in this Reply, *Should he deal with our Sister*

Gen. 34. 7, 25, &c.

Ibid. v. 31.

as with an Harlot? And three or four Chapters forward, when Judah was told, his Daughter-in-Law *Thamar* had plaid the Harlot, he presently orders, *Let her be brought forth, and burnt.*

Gen. 38.
24.

To Advance to the *Mosaick* Law: The *Israelites* are solemnly forbidden Fornication in these words; *Do not prostitute thy Daughter to cause her to be a Whore; lest the Land fall to Whoredom, and the Land become full of Wickedness.*

Levit. 19.
29.

And in *Deuteronomy*, the *Damsel* was to be stoned to Death that had wrought Folly in *Israel*, and play'd the Whore in her Father's House. And in the next Chapter, you see how one impudent Creature is mention'd with another: The words are, *Thou shalt not bring the Hire of a Whore, nor the Price of a Dog, into the House of the Lord thy God, for any Vow: For even both these are an Abomination unto the Lord thy God.*

Deut. 22.
21.

And in the beginning of the Chapter, 'tis said, *A Bastard shall not enter into the Congregation of the Lord: Even to his tenth Generation, shall he not enter into the Congregation of the Lord.* This is a very remarkable Law for the discouraging of Disorder; and you may conclude the Guilt from the Sentence. The Licentious are punish'd in their nearest Interest. Their

V. 2.

Iffue

Issue are struck out of Privilege; they can't be incorporated in the *State*, nor taken into the *Society* of the People of God. The Bar reaches to a long Period: And they are much below the Advantage of meer *Heathens*: For the *Aegyptians* were admitted at the Third Ibid. v. 7, Generation. And our own Laws have 8. made some Provision for *Sobriety* in this case: For *a Bastard cannot be Heir, nor Perkin's have Heir, without Issue of his Body begotten.* Grants, p. 22. And besides, you know they have another lessening Distinction, which I need not mention.

Erot. I perceive, Illegitimacy is a great Misfortune in your Opinion.

Sophron. Don't mistake me: A Man can't chuse his way of coming into the World; neither is he to be blam'd for any thing but the Abuse of his *Will*. For this reason, *Natural* Children ought not to be reproach'd by any Mortal; if they have Merit, it must be own'd; and if Titles, treated accordingly. But then, if they have any kindness for Virtue or Sence, don't let them boast of their Birth; for that is to be proud of a Disadvantage, *and glory in the Shame of their Parents*; I say, of their Parents: And therefore in the Language of our *Statutes*, *Bastardy is said to be* 7 Jac. 1. 4.

18 El. 3.

a great Dishonour to Almighty God: And that Bastards, begotten and born out of Lawful Matrimony, (an Offence against God's Law and Man's Law,) tend to evil Example, and encouragement of Lewd Life. I confess, the Penalty of the first *Statute* is clogg'd with a Proviso which looks somewhat singular, *viz.* If the Bastard is likely to prove chargeable to the Parish, &c. With submission, what if it is not? Is Wealth a Privilege for Lewdness? and, must nobody be punish'd but those who have no Money in their Pocket? I can't help saying, Little People do least Mischief in such cases.

Erot. I hope you don't think, the Representatives threw in this Clause to secure their own Liberty?

Sophon. Why should you fancy so? But if the Penalty lay more heavy where the Example is more dangerous, would not the Evil be sooner crush'd, and the Intention of the Law better provided for?

Erot. What! would you have the Punishment proportion'd to the Bulk of the Person, and govern'd by the Scale of the Poll-Tax?

Sophon.

Sophron. You love to ask untoward Questions: But this I say, that if none but the *Vulgar* were Licentious, the Sin would look clownish and despicable, and the Barrenness of the Soil would almost starve it. But when the *Weeds* take root in a rich Mould, they shoot up amain; when Appetite and *Mode* meet, the Infection spreads, and the Disease becomes Epidemical.

Erot. I find by my hand, you'll ne'er make a *Legislator* worth a Groat, unless it be in *Utopia*. Alas! you don't consider how much we are in *Fæce Romuli*.

Sophron. If things are so bad, there's more need of a Remedy. Is the *Patient* to be neglected, because the Distemper gains ground, and the Symptoms grow dangerous? Should we not rather strive to stop the Progress, and expel the Malignity from the *Nobler* Parts? But 'tis now time to cite the Texts of the *New Testament*.

Our Blessed Saviour recounting those things which *come from within, and defile the Man*, mentions *Fornications, Adulteries* and *Murther*. And the Council of *Jerusalem*, in their Letter which Mark 7.2 runs in the Name of the *Holy Ghost*; in this Letter, *Fornication* is made one of Acts 15. those *Necessary Things* which the Gen-^{29:}

tiles were to abstain from. Let us hear
 St. Paul in several of his Epistles: Be
 not deceiv'd, says he to the Corinthians,
 1 Cor. 6. 9, neither Fornicators, nor Idolaters, nor A-
 10. dulters, &c. shall inherit the Kingdom of
 God. Now the Works of the Flesh are
 Gal. 5. 19. these; Adultery, Fornication, Unclean-
 ness, &c. of the which, I tell you, as I have
 told you in Times past, that they which
 do such things, shall not inherit the King-
 dom of God: But Fornication, and all
 Uncleanness, let it not be once named a-
 mongst you; — For this you know, that no
 Ephes. 5. Whore-monger, nor unclean Person, hath
 3, 5. any Inheritance in the Kingdom of Christ,
 and of God. — The Law is not made for
 1 Tim. 1. a Righteous Man, but for the Ungodly and
 9, 10. for Sinners; for the Unholy and Pro-
 phane, for Murtherers of Fathers, and
 Murtherers of Mothers, for Man-slayers,
 Heb. 13. 4. for Whore-mongers, &c. — Marriage is ho-
 nourable in all, and the Bed undefiled;
 but Whore-mongers and Adulterers God
 Rev. 21. will judge. — He that overcomes, shall
 7, 8. inherit all things; and I will be his God,
 and he shall be my Son: But the Fearful
 and Unbelieving, Murtherers, Whore-
 mongers, &c. shall have their part in the
 Lake that burns with Fire and Brimstone.
 And mention being made of the New
 Rev. 22. Jerusalem, 'tis said, 'Blessed are they that
 14, 15. do

do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates of the City: For without, are Dogs, and Sorcerers, and Whore-mongers, &c. Thus you see, as I told you before, that Whoredom is reckon'd amongst the worst Sins, rang'd with the worst Company, and threaten'd with the deepest Vengeance. And by the Places I have quoted, you may observe, that Fornication and Adultery are plainly distinguish'd; pray mark that. There's one remarkable Passage behind; I shall give you part of it, and so conclude my Citations. *The Body*, I Cor. 6. v. 13. to the end. says St. Paul, *is not for Fornication, but for the Lord; — Flee Fornication: Every Sin that a Man doeth, is without the Body; but he that committeth Fornication, sins against his own Body. What! know ye not that your Body is the Temple of the Holy Ghost? Ye are bought with a Price; therefore glorifie God in your Body, and in your Spirit, which are God's.* By this Reasoning, 'tis evident, the Sin before us is a downright Revolt from our Baptism, a horrible Ingratitude for our Redemption, and a kind of Sacrilegious Prophanation.

Erot. These Texts are very plain, and very terrible too; had I not examin'd them,

them, I should have thought you had impos'd upon me. I confess, I wonder to find them no better minded.

Sophron. Why, some People are all Money, Pride, and Pleasure: These three things engross their Thoughts, and take up the whole Soul of them: View their Practice, and you'd almost think they had *renounced* Probity in their *Baptism*, and solemnly engaged to the *World*, the *Flesh*, and the *Devil*.

Erot. To stop your Zeal a little; This *Liberty*, which is the subject of our Discourse, is extremely common; yes, and in the Men pretty fashionable, and un-censur'd too. And therefore, I'm somewhat surpriz'd at your Representation, to find it so hideous in the Practice, and so fatal at the end of the Prospect.

Sophron. I understand you; you would gladly believe 'tis not so bad, because 'tis so common. Under Favour, this is a wrong Inference: Is not Vice like the Plague, the farther it reaches, the more frightful? Is the rising of the *Bills* a Circumstance of Advantage? Or, does the sweeping off a thousand in a day, make the *Mortality* less dangerous? Are we not rather in such cases, to double our Caution, to stand off from the Disease, and apply to *Preservatives*? Don't mistake:

mistake: God's Laws will not be over-ruled by a Majority: He has Justice to require, and Power to command the Punishment. 'Tis true, in Human Governments, Defections are safe by the Bulk of the Party: When the Revolters, like the *Syrians*, fill the Country, the Prince is disarm'd, the Laws are seiz'd by the Enemy, and turn'd, like Canon, upon the Constitution. But when *Right* has an over-balance of Force, when the Sword of Justice is in the hand of the Almighty, there Numbers are no security. There the commonness of a Crime is more likely to make Vengeance strike, and hasten Destruction. Now, since things are thus plain, I wonder what the Men of *Liberty* have to say for themselves.

Erot. As full of Victory as you seem to be, I must tell you, they have something to fence with. For the purpose: In Youth the Passions are strong and clamorous, the Blood is apt to boil over, and the Sences seem to call for Indulgence.

Sophon. Is there not then the more need of the Guard of Religion? Are not People mortal when they are Young? and may they not be snatch'd away, and lost for ever, at that Age? And where
there's

there's so much hazard, the Care should be proportionable ; that's all I can make on't. And to expose the Vanity of the Pretence yet farther ; Let us consider, That Virtue is never impracticable ; that Youth has some peculiar Advantages: 'Tis not seiz'd by the Infection, nor under the power of ill Habits : The Conscience is unsubdued, and the native Force of Modesty entire. This is the Case with Young People, unless they are poyson'd with ill Example, and bred to the Contempt of Religion. Then, I grant, the Event looks black, and they are most deplorably furnish'd for Ruin.

Erot. Would you have them slip the Opportunities, and lose the most serviceable part of Life ?

Sophron. I would have them lose the Opportunities, if you call them so, of being Miserable. And if this part of Life is so serviceable, if their *Being* is so welcom and entertaining, they should consider who made it so. This Thought might put them in mind, how ungrateful it is to rebel upon the Bounty of Heaven, and consecrate their Strength to the Devil. I must put them in mind farther, That those who miscarry in their Youth, are not often reclaim'd from this Vice. This Disease, like a Consumption,

sumption, is difficultly cured. Custom wears off Deformity, and reconciles us even to Monsters. And when Pleasure has gotten the Ascendant, and Shame retires, there's little hopes of Recovery. And if Conscience interposes, and proves troublefom, they dismiss it, as *Felix* Acts 24. did St. Paul; *Go thy way for this time; when I have a more convenient season, I will call for thee.* And if this won't do, they get a Set of Principles for their purpose, and take shelter in Atheism. Had they been educated under the Old Heathenism, they might have prov'd managable enough, and never disputed the common Belief. They had then good countenance for their Vice, and the Practice of their Gods to plead for them. But *Christianity* is so rigid and inexorable, that no sort of Immorality can endure it. A proud Libertine hates a Religion that ties up his Frensie, makes him Contemptible, and lays him under Execution: And thus, as *Hobs* observes, when Reason is against a Man, a Man will be against Reason. In short, they are blinded by their Prejudice, and argue with their *Will*, and wo'n't see a Truth so very disobliging. Thus *Deism* is bred out of Corruption of Manners,

ners, and like some *Insects*, has its Being from Putrefaction.

Erot. There are many younger Brothers, whose Fortune is much short of their Quality, how would you have them live? Marriage will sink their Figure, clog their Circumstances, and keep them from coming near the Port of the Family. At this rate, their Issue may dwindle to nothing, and be forced down to some Mechanick Business or other. But *Natural* Children are educated cheap, and the Honour of the Family is not much concern'd in them.

Sophron. I'm amaz'd you should talk in this manner! Are the Menaces of the *Bible*, and the Flashes of the Flames *Below*, so soon dismiss'd and forgotten?

Erot. I hope not; but you must give me leave to represent a Libertine.

Sophron. Very well. I answer then, That if a Man is so far in love with Pageantry, if his Pride has overgrown his Reason to such a prodigious degree; if he is resolv'd to defie God Almighty, to renounce his *Creed*, and venture to be damn'd; if this be his Condition, 'tis in vain to dispute: There's no good to be done upon such People, unless you can cure them of their Infidelity. However,

ever, I can't help remarking, how unnatural their Vice makes them, and how regardless of the Interest of their Posterity: For, as I observ'd, Illegitimate Issue lie under great Disadvantages by the Law.

Erot. That I grant. But don't you consider, that Passions grow sometimes out of Disproportion; and that *Quality* is smitten with those of Vulgar Condition: Which way must the matter be manag'd? You know, Marriage is a great *Leveller*, and either finds People equal, or makes them so. Would you have the Distinctions of *great* and *small* confounded, and all Degrees shuffled into a Parity? To bring an obscure Person to a Matrimonial Relation, is the way to dilute the *Blood*, and tarnish the Colours of the *Heraldry*. Besides, a good Fortune may be lost upon such a Confinement. Love proceeds from Fancy, but Marriage is a Point of Interest.

Sophon. This is still arguing upon the Grounds of Pride and *Scepticism*, two of the most ill-natur'd, and most dangerous Principles in the World. A Man must forswear Virtue and Conscience, before he can bring himself to these Measures. And let me tell you, that those who marry with Inclinations pre-
ingag'd

ingag'd elsewhere, are false in their Courtship, and generally prove so afterwards.

Erot. Some Peoples Humours seem made for each other; and therefore methinks 'tis pity any prior Relations, any rigours of Custom or Law, should baulk their Friendship, and keep them asunder.

*Xenoph.
Cyropæd.*

Sophon. Don't you remember, *Cyrus* was disciplin'd at School for deciding the Case upon your Argument: He gave a Coat away from the right Owner, only because it fitted another Boy better. But his Master made him sensible of the Injustice of such an Award. This Pre-
tence of yours, gives Appetite an unlimited Range, and dissolves Property, and would be a most admirable *Charter* for the *Mob* to hold by. For instance, If a Man sees a Horse he likes, his Fancy has transferr'd the Title, and he may take him away without Money or Theft. And thus Apprentices, and Soldiers, and Subjects, may change their Masters, and desert when they please: For it seems, matching of Humours, and hitting of Inclinations, is the whole Matter! This is a most admirable Principle! It gives us whatever we have a mind to: Now
to

to found Dominion in *Fancy*, is much better than to found it in *Grace!*

Erot. Why so?

Sopbron. Because a Man may prove his Title much easier this way. And as for the business of Friendship you mention'd, 'tis not to be had at a *Westminster* Wedding. The Engagement won't bear it. Where Virtue is not made the Measure of a Correspondence, 'tis no better than that of Thieves and Pyrates. Believe me, *Erotion*, those that rob Women of their Honour, and bring them under Characters of Scandal, can be none of their Friends. I tell you, Whoredom and *Friendship* are unfociable Qualities; the one is much too coarse to incorporate with the other.

Erot. It may be so: But methinks this Dialect of Whoredom, and Whoremaster, is strangely rugged and unfashionable.

Sopbron. For all that, the use of Speech is to mark the nature of Qualities, and preserve the difference of Ideas. And therefore foul Practices must be shewed in their Colours, and treated with hard Names: To punish them thus in Language, is the way to point out the Deformity, to make them uncreditable, and discourage the Imitation.

Terms of Odium and Disgrace, are design'd like Buoys, and Sea-marks, to secure our Voyage, and give us warning against running upon the Rocks. I confess, I can't strain Courtesie at your rate; I shall never understand your Complaisance for Lewdness. Methinks 'tis great prodigality of good Words, and serves to no purpose, unless it be to mislead the Unwary, to cover the Distinctions of Virtue and Vice, and to recommend Debauchery. This smooth Phrase of *Mistress* and *Gallant*, was only invented to fence off Censure, and keep Infamy in countenance.

Erot. I remember you observ'd, that Libertinism being so frightfully threatened by the *New Testament*, took check at the Restraint: And looking out for an easier Belief, revolted to *Deism*. Now I must put you in mind, that many of the Persons concern'd in your Remark are Men of Figure, and shining Distinction.

Sophon. If that be true, I'm extremely sorry for't, and should be glad to direct them to a serviceable Thought. And since they are so much govern'd by Ease and Pleasure, I shall suggest nothing but what is short, and quickly examin'd. They may please then to look

over Monsieur *Paschal's Thoughts* against *Atheistical Indifference*: Monsieur de la *Bruyere Des Esprits forts* *, ('tis transla- * *Les*
 ted into *English*) A *Letter to a Deist*, *Moers de*
 written by the Learned Author of the *Ce. Siecle.*
Snake in the Grass. The *Article Chri-*
stianity in the Third Volume of *More-*
ry's Dictionary. These are all perus'd
 in a few Hours. And when this is done,
 I persuade my self, they wo'n't think
 it loss of time to consult *Grotius of the*
Truth of the Christian Religion.

Erot. 'Tis friendly Advice I must own,
 and I think the Good Will may excuse
 the Digression: But I thank God, I
 am none of these *Scepticks*. I am sa-
 tisfy'd about *Reveal'd Religion*.

Sophron. I'll suppose the *Quality* of
 your Mind; for if they give them-
 selves leisure to think, I know they
 must be so. How stands the Case then?
 Is Greatness a Discharge from Consci-
 ence and *Sobriety*? Does it set us above
 the Directions of Virtue, and the Duties
 of Christianity? By no means. To
 plead Wealth for Liberty, and *Title* for
 Disobedience, would be a ridiculous, as
 well as a prophane Presumption: God
 Almighty knows no Grandeur but his
 own. He grasps the *Universe* in his
 Hand, *sits upon the Circle of the Earth*, *Isa. 40. 22!*

and all the Inhabitants thereof are as Grasshoppers. Farther : The Favours of Providence are particular to Persons of Condition : Their Knowledge exceeds that of the *Vulgar*, and their Example is more drawing and prevalent. Upon this account, their Liberty is rather less, and their Misconduct more criminal and provoking : But if they will live counter to these Maxims, resign to Pleasure, and bring Vice into fashion ; there will certainly come a time, when *mighty Men will be mightily tormented*. *Erotion*, I heartily wish they may reflect, and live regularly, that they mayn't be degraded at their Death, and be the *Peasants* of the other World. Whereas, on the other side, if they answer the Expectations of their *Post*, if they encourage Virtue, and help to reform a bad Age, their Distinctions will out-last the *Grave*, their Honour will prove Immortal, and I had almost said, they'll wear their *Coronets* in Heaven.

Erot. Well ! you have told us enough of the Disease : But can you direct to nothing farther of a Remedy ?

Sopbron. Yes ; The Means to preserve our *Virtue*, is to avoid Idleness, ill Books, and ill Company ; to be temperate in Eating, and other Refreshments ; to ob-

serve

serve the Discipline of *Lent*, and the other *Fasts* of the Church.

Erot. This Advice is general to both Sexes; have you nothing particular for Women?

Sophon. Yes: Their Security will be to stand off in Reserve, and guard against the first Approaches. This retired Behaviour keeps Libertines at a distance, and discourages Solicitation. Whereas, those that love uncautious Freedoms, and strive to be Airy, and over-agreeable to the other Sex, converse out of Character, lose Ground, and invite the Enemy. By these steps, they are sometimes drawn into a Snare, and betray'd beyond their first Intention. Thus, as Monsieur *Boileau* observes, Liberty is apt to improve; and one Piece of Misconduct is commonly follow'd by another: For when *Virtue* begins to tumble, 'tis hard to stop the Motion, and make a stand upon the Descent.

*Dans le crime il suffit qu' une fois on sat,
debute,*

*Un châte toujours attire une autre châte;
L' Honneur est comme une Isle es carpée
& sansbords,*

*On n'y peut plus rentrer, desqu' on en
est dehors.*

And to prevent their Affections going too far with others, let them not be too much in love with themselves: To be smitten with their Person, lays them open to Flattery, and discovers a cruel Blind-side. Thus the *Sparks* are encouraged to Flourish, and lay out their Lines: And all Commendations are swallowed, tho' never so fulsom and foreign. And when they are thus over-set with Vanity, and as it were wildred in Self-conceit, 'tis no wonder if they mistake their way. Flatterers are too much consider'd; for Pride is sometimes very prodigal.

Erot. What do you think of *Plays*, *Romances*, and *Balls*? are they to be indulg'd Young People in the usual Liberty?

Sophon. To *Plays* I shall say nothing; you may read the *View of the Stage*, &c. if you please. As to *Romances*, I can't now discourse to a just Length upon that Subject. I shall only observe, that they are dangerous Entertainment for Youth: And here, not to mention that they stuff Peoples Heads with Visionary Prospects, that they are a meer Land of Fairies, and lie perfectly out of the Road of History and Life: Thus they furnish no useful Knowledge, but serve
only

only to corrupt the Judgment, to baulk the Expectations, and make the Humour extravagant. Not to mention this, I say, they dwell so long upon the Argument of Love, represent it with so much Novelty and Intrigue, in such variety of Dress, and with so much circumstance of Delusion, that the Impression is hardly to be worn out. Thus the Memory is ill-furnish'd, and the Fancy surpriz'd; and the Youth of both Sexes instructed to manage a private Adventure, to steal a Misfortune, and to cheat their Parents and themselves with wonderful dexterity.

Erot. You need say no more about *Romances*, for I am satisfy'd already. But then, as to my third Question, I expect a more complying Answer. I hope there's no harm in adjusting our Limbs, and being rub'd over a little with a Dancing-master. I know, you'll allow *Miss* to salute the Company in Form, and move like a Gentlewoman.

Sophon. Yes, yes, if she pleases. But don't let her spend an Apprenticeship at these Exercises; don't let her value herself upon the Accomplishment of a *Player*; nor suffer her *Heels* to get too much into her *Head*.

Erot. May she not go to a *Ball* now and then, to recommend her Person, and shew her Improvement?

Sopbron. As to *Balls*, I shan't trouble you with the Opinion of Divines; it may be, you may think their Maxims over-severe. If you please, we'll refer our selves to a *secular* Man of Quality: A Person that lived in the Hurry of the World, and conversed with the Liberties of the *Court* and *Camp*, and was no Enemy at all to any innocent Entertainment: 'Tis the Count *de Buffy* that I mean; I suppose you have heard of him.

Erot. Yes; A Man of Sence and Character: Pray, let's hear what Monsieur *le Comte* has to say upon the Case.

Sopbron. In a Discourse directed to his Children, he expresses himself in this manner: 'I have always look'd upon *Balls* as a dangerous Diversion; which Persuasion I am confirm'd in, not only by Reason, but my own Experience: And tho' the Remonstrance of the *Fathers*, and *Pulpits*, is considerably significant, yet, as I take it, the Authority of a *Courtier* is rather of more Weight in the present Case. I am sensible, some People run less hazard in these Places than others; yet, for all

‘ all that, the coldest and most indiffe-
 ‘ rent Tempers, are apt to kindle, and
 ‘ catch hold. These Meetings consist
 ‘ generally of none but Young People,
 ‘ who find it Business enough to stand
 ‘ out against Temptation when most re-
 ‘ tired. How much harder then must
 ‘ they be press’d, when they enter
 ‘ the Lists of the Combat; where the
 ‘ Beauty of the Company, the Blaze of
 ‘ the *Branches*, the Charms of the Mu-
 ‘ sicks, and the Motion of the Dance,
 ‘ are enough to make an Impression up-
 ‘ on a Hermit? Those who are pro-
 ‘ tected by Old Age, and might go to
 ‘ a *Ball* without damage, would be ri-
 ‘ diculous if they should appear there:
 ‘ And as for Young People, tho’ Cu-
 ‘ stom would allow them this Liberty,
 ‘ yet there’s too much of Accident and
 ‘ Danger to venture upon. And there-
 ‘ fore ’tis clearly my Opinion, that none
 ‘ who pretend to Christianity ought to
 ‘ go to *Balls*: And, I conceive, those
 ‘ who have the Direction of Consci-
 ‘ ence, would do no more than their
 ‘ Duty, if they should absolutely forbid
 ‘ their Charge the use of these Diver-
 ‘ sions.

Thus far the Noble *Comte de Buffi*,
 who notwithstanding he was bred to the

*Suite des
 Caracteres
 de Theo-
 phrasie.*

Pleasure P. 252, &c.

Pleasure and Allowances of the Court, yet, you see, the Force of Truth, and the Proof of the Experiment, has drawn this Confession from him; and which he has thought fit to recommend, for the Conduct of his Family.

Erot. Have you nothing farther, by way of Preservative?

Sopbron. Nothing at Present; I am unwilling to fatigue you with any longer Discourse.

Erot. Then give me leave to tell you, That you have forgotten one part of Lewdness worse than any you have mention'd.

Sopbron. You mean *Sodom* and *Gomorrhah*.

Erot. Yes.

Sopbron. I must ask your Pardon then, if you expect I should enlarge upon this Subject. I shall only in a word or two observe to you, that this Wickedness is Felony, without benefit of Clergy, by our *Statutes*. And in Ancient Times, these Criminals were burnt by the Common Law. Indeed, such Monsters ought to be the Detestation of Mankind, pursued by Justice, and exterminated the Earth. You may read the Guilt in the Punishment. Was ever Vengeance discharg'd in a more remarkable manner?

These

25 H. 8. 6.
5 Eliz. 17.
Fitz. 269.
6 Fi. lib. 2.

These Wretches had Hell power'd down upon them from the Skie, were damn'd before they were dead, and had part of their Fire and Brimstone in this World. *Gen. 19.24.* But now, if you please, we'll adjourn.

Erot. I shall recollect what you have said, and endeavour to make the use of it you intended.

Your Servant.

O my dear friend, I have just now received your letter, and am glad to hear that you are well.

I have just now received your letter, and am glad to hear that you are well.

I have just now received your letter, and am glad to hear that you are well.

I have just now received your letter, and am glad to hear that you are well.

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DRUNKENNESS.

In a DIALOGUE

Between *Euclatius* and *Oenophilus*.

Euclat. **O** *Oenophilus*, good Morrow to you; you are outward-bound, I perceive; wo'n't you take a Friend along with you this Morning?

Oenoph. With all my Heart, if you'll walk into the Fields; for I want a little Air to refresh me.

Euclat. That I believe; for you seem to have a strange Mist about your Eyes: I'm afraid, those Vapours were all exhal'd from your Stomach.

Oenoph. You guess right: I own I was somewhat over-doz'd last Night.

Euclat. Last Night! That's a Jest: You have gone through a *Course* since I saw you: And let me tell you, this Phyfick does not agree with you; for you look much worse than you did a Month since.

Oenoph.

Oenoph. It may be so : We have been in hot Service, as it has happen'd.

Encrat. You have been in a *Furnace*, I think, and are almost distill'd to a *Caput mortuum* : For to be free with you, you look wretchedly flat and insipid. Your Eyes are red, and swell'd, as if you had been under some unusual Discipline. What ! do you drink out of Mortification ? Is it enjoin'd you as a Penance ? For such, I remember, has formerly been the Advice of a certain *Director*.

Oenoph. I find by the Gravity of your Face, your Raillery has Earnest at the bottom : And to satisfie you, I grant, Intemperance is a Fault ; I wish I could get above it : But, you know, I am a Man of Business ; and that wo'n't go on without taking a Glas, and being a little sociable.

Encrat. For all that, there's a great deal of Business done upon the *Exchange* without a Bottle. The *Dutch*, you know, are Traders : But 'tis not their custom to drink till their Affairs are dispatch'd, and the Day is over. *Oenophilus*, Cof-

fee and Tea make many a good Bargain in *London* : And I could tell you of some Men of Figure there, who are as remarkable for their Sobriety as for their Wealth. To be clear : This Drinking

*Sir William
Temple's
Nether-
lands.*

in

in Defence of our *Calling*, is but a meer pretence. We are govern'd by our *Pa- late*, or over-born by the pleasure of the *Company*; and then to fence off the *Imputation*, we make *Business* our *Excuse*, and take shelter in *Necessity*. But these *Allegations* are but trifling. For suppose my *Goods*, both for *Quali- ty* and *Price*, are fit for my *Chap-man's* purpose, will he not deal with me, be- cause I refuse to take *Glass* for *Glass* with him? Will he baulk his *Interest*, and punish himself for so small an *In- compliance*? Drinking, by confession, is but subservient to *Trade*, and ministe- rial to the *Pocket*; and therefore, one would think it should never over-rule the main *Design*. I don't perceive, but *Trades-men* sell their *Commodities* in their *Shops* well enough without setting a *Bottle* upon the *Compter*.

Oenoph. That's true: However, you may sometimes work a *Customer* much better at the *Tavern*. When a *Man* is *enter'd*, he is apt to be more pliable and good-natur'd; he is not so over-bur- den'd with *Caution*; he does not haggle so hard, nor clog the *Bargain* with so many *Scruples* and *Demands*. Now if you are so abstemious; it may be, he

wo'n't drink by himself, and then you lose the benefit of his Humour.

Encrat. I suppose your Humour is always the same. You are proof against these Disadvantages; your Head is *above Water* when you plunge deepest: Otherwise, it may be, you would not venture so far. Your Project, I confess, is extraordinary. You make a *Bait* of the Bottle, and give your Friend an *Opiate* to circumvent him; and when you find his Discretion begins to nod, you seize the Opportunity, and surprize him. Will this Practice stand the Test of your Conscience? Is it not drinking with a felonious Intent? Does it not double the Crime, and add Injustice to Intemperance?

Oenoph. When you have said all; a Man that does not conform to the common Usage, makes but a wooden Figure on't.

Encrat. Is Custom then the Rule of Life, and the Standard of Practice? And are we never to do any thing without a Majority on our side? If we are govern'd by *Numbers*, we shall live strangely at random. If you go to the *Poll*, Sence and Conscience will lose it in most cases. Certainly you don't consider the

consequences of Drinking, otherwise you wou'd not talk at this rate. —

Oenoph. Now, I suppose, we must have a Declamation upon this Head.

Encrat. No, I wo'n't be tedious; but pray, have a care you don't get too much of this Rhetorick into your Bones. If you continue to gorge your self with this Freedom, you will find the *Tone* of your Stomach weaken'd, the *Acids* spoil'd, and your Digestion good for nothing: And when you are once disabled in this Faculty, your Constitution is undermin'd, and the Business commonly ends in Drop-sie or Consumption. This Misfortune in the *first Concoction*, ruins all. Unless the Juices are well prepar'd in the Stomach, the Blood and Spirits must suffer of course, the Nerves and Muscles relax, and the Functions of Life lie by, and languish. How many Young People do we see miscarry upon this Conduct, and tire upon the Road before the Journey is half reach'd?

Oenoph. I grant you, to be always pouring in Oil, is the way to over-set the Flame, and extinguish the Lamp: If you lay a Country constantly under-water, you must of necessity spoil the Soil, and lose the Product; but then this is the Folly of the Management.—

Encrat.

Encrat. Have a care of being an Instance : Your last Allegory puts me in mind, how much some People suffer for this Crime, before *Execution*. Have you not seen Men that made a promising Appearance at first, that set forward with Genius and Improvement ? Have you not seen them metamorphose themselves at the Tavern, drown their Parts, and drink away their Shape to that degree, as one would almost have thought that *Circe* had been their Drawer ?

Oenoph. I'm so far of your mind, that, I believe, more People break their Brains by Drinking than Study : For, tho' the latter may be troublesom enough, yet a *Book* is not so hard as a *Bottle* : But, what are we to have next ?

Encrat. Why, give me leave to remark farther, that Intemperance is a dangerous Companion. It throws People off their Guard, betrays them to a great many Indecencies, to ruinous Passions, to Disadvantages in Fortune ; makes them discover Secrets, drive foolish Bargains, engage in *Play*, and often stagger from the Tavern to the *Stews*. I don't say, this is every Man's case ; but the frequency of the Mischief is sufficient to fright you from the Practice. By Intemperance, Weakness is discovered,

and Ill-Humour improv'd. The Heat of Wine makes the Malice creep out, warms the Snake, and gives Vigour to the Poison. What Misbehaviour, what Out-rage; how many Murthers may we lay to the charge of this Vice? Did not *Alexander* kill him that saved his Life, and burn the finest City in the World in a drunken Fit? But we need not fetch our Proof thus far; for there's scarcely any Time, or Place, but will afford us too much Evidence. Intemperance puts a Man out of his own power, makes his Folly ungovernable, and lays him at the mercy of almost every Accident. To be drunk with some People, is next to the firing a Train; they break out in Flame and Thunder, blow up the House, and perish in the Ruins.

Oenoph. All Peoples Spirits are not Gun-powder: However, I grant, there are Inconveniencies enough. But what would you have us do? We have sometimes Company at our own Houses; they love to be merry with a large Draught; now how can we acquit our selves handsomly, unless we encourage their Fancy, which can't be done without going too far, as you reckon it?

Encrat. I confess, I should not be fond of such Guests; but if I had the misfortune

fortune to be troubled with them, and was so over-civil as to put them in possession of the *Cellar*, I would certainly reserve the Liberty of my own Person; I would never resign my Reason, nor part with my Health to a Complement. If the Company wo'n't be satisfied on lower Terms, they are none of my Friends, and then don't deserve to be humour'd.

Oenoph. Right! But you know, in the Country especially, a Man does not think himself heartily welcom, unless he has his Skin-ful, and is ready to make a false step at taking his leave.

Encrat. Yes: And sometimes Gentlemen invite on purpose to put the Company in this Condition. Now if the Invitation was sent in a Letter, and the Truth spoken out, it must run in the Tenour following:

‘ Sir, if you please to do me the Fa-
 ‘ vour to Dine with me, I shall do my
 ‘ best to drink you out of your Limbs
 ‘ and Sences, to make you say a hun-
 ‘ dred silly things, and play the Fool to
 ‘ purpose, if ever you did it in your
 ‘ Life. And before we part, you shall
 ‘ be well prepar'd to tumble off your
 ‘ Horse, to disoblige your Coach, and
 ‘ make your Family sick at the sight of

‘ ye. And all this for an Opportunity
 ‘ of shewing, with how much Friend-
 ‘ ship and Respect I am

Your humble Servant.

This is often the plain *English* of an Entertainment. And tho’ the Kindness may look somewhat odly, ’tis the main Drift of the Matter ; the Point is pursued, and the Conquest boasted.

Oenoph. The Conquest ! There you hit it : There’s more Ambition than Ill-Nature in the Enterprize ; like some of the *Roman Wars*, ’tis meer Glory that animates the Contest : And without doubt, to drink a great deal is a sign of a strong Brain.

Encrat. It may prove as far as Stowage and ill Custom, if you please ; but as to what you mention, I think ’tis rather an Argument of no Brains at all : When a fresh Wind wo’n’t turn the Sails, ’tis a sign there’s something amiss in the Mill. Ingenuity, so far as it lies in the Constitution, consists in the Heat of the Blood, in the Plenty and Fineness of the Spirits : Now when so great a Supply does not make a very sensible Alteration, you may rather infer, there was a Scarcity before. Is it not a sign the Ground was dry, when a Shower is hardly seen ? In short ; This drinking down the
 Company,

Company, is no better than a Habit of Vice, or the Effect of Flegm and Lethargy: And therefore, upon your own Reckoning, there's nothing to brag of; I say, nothing, unless Men will *glory in* Phil. 3. *their Shame*, which, I'm afraid, is the Practice of too many.

Oenoph. I say still, one must drink sometimes to avoid Singularity: To sit by when the rest indulge, looks like censuring your Friends, and lying upon the catch for Observation.

Encrat. You mean, a Man is bound in Civility to countenance the Folly of the Company; He must sink his Understanding in proportion with his Neighbours: For to pretend to Reason, when nobody else has any, is great Rudeness!

Oenoph. As untoward as you may think it, 'tis so interpreted.

Encrat. Very well! And yet to have more Limbs than a Cripple, more Stature than a Dwarf, or more Quality than a Peasant, is not reckon'd an Incivility, tho' the disadvantage'd Persons are in the Company. A Man is not bound to lop his Trunck, or throw up his Privilege out of complaisance: Nay, to put the Case lower; if a Gentleman cuts his Finger, or breaks his Shins,

there's no obligation of Breeding to imitate the Misfortune : And why then should we part with our Reason on no stronger Motive ?

Oenoph. You talk of lopping our Trunk ! The Case is not the same ; we can't recover our Limbs when they are lost, and therefore we must stick to them : But Reason will vanish, and appear again ; and the Eclipse of the Understanding is quickly over.

Encrat. You are cunning enough to answer to the easiest part of the Objection : But to join Issue with you even here, I must tell you, That he who walks with his Eyes shut, tho' he does not travel far, may meet with a *Post*, and feel the Blow a great while after. *Oenophilus*, When a Man drinks hard, the Blood boils over, and the Passions rise, and grow mutinous : In such a dangerous Juncture, the Guards should be doubled, and twice as much Sence summon'd in as would serve for an ordinary Occasion. Now to part with one's Reason, when we have need of as much more, if we could get it, is like breaking the Compass, and throwing the Pilot over-board in a Storm. If the Enemy's Forces encrease, and our own grow less and less, 'tis easie to guess the Event.

Besides,

Besides, The Meanness of such a Disorder, one would think, were sufficient Discouragement. Reason is the Life of a Man ; to stop the Pulse, or stifle the Breath, is less Damage than to extinguish so great a Faculty. Reason is the Top-Distinction of Humane Nature : What do you tell me of the odds we have in shape? 'Tis our Inside which sets us most above a Beast. *Mens cuiusque hoc est quisque.* Who would forfeit his Honour for so paltry a Gratification? Who would chuse to go to *Grass* with *Nebuchadnezzar*, or live degraded from his *Species*, tho' but for an Hour? Your urging, the Company will take it ill, if you don't comply, and go the common Length, is down-right pleading Guilty to the Indictment: They are afraid, you say, such a *Dissenting Brother* should examine their Conduct, and remark too far upon their Conversation. And is not this a plain confession of Misbehaviour? Were they not conscious of an untoward Management, what occasion is there for such preliminary Caution? Why, are they afraid of standing the Test of Sobriety? of looking common Sense in the Face, and of conversing with a Man in his Wits? This, one would conclude, should be a

strong Argument against Intemperance ; unless a Man can be fond of the loss of his Understanding, and takes a pleasure in playing the Fool.

Oenoph. I hope you will give us leave to recruit Nature, to chear our Spirits, and refresh them for Business ; and provided we don't turn Sots, you'll allow the rest.

Encrat. The first part of your Motion I understand ; and if you state your Case fairly, and apply your Rule, I have nothing to object. But as to your last Clause, give me leave to observe, That a Man may drink too much for his Health without going to the utmost Excess. His *Body* may suffer, tho' his *Head* does not. Have a care of an unfortunate Custom ; it may be, it has a tolerable Complexion ; it may be, the Failing is somewhat imperceptible in the single Instance. Don't trust to that ; 'twill rise in the Sum. To go always a little out of the way, makes a strange Mistake upon the Progress. A Grain will grow to a Burthen by constant Addition. To be always dipping an Estate, is the way to turn Beggar : And tho' the Degrees may be gentle, the Misfortune will come heavy at last. Thus, he that drinks but a little too much every day,

day, will find it too hard for him in a few Years : A Drop that's perpetually pelting, will make a Stone give way, and grow hollow. Now, to suffer upon this score, supposes a Fault, and makes Business for Repentance. *Bacchus* will be always an *Idol*. Have a care of coming near the Worship : Don't make your Body a Heathen Temple, nor your Health a Sacrifice. The best Method for Security, is to move within your Liberty ; he that goes to the utmost Extent, is in danger of a Surprize ; he walks upon the Edge of a Precipice ; this is apt to make him giddy, and then you know the Consequence. And here, over and above, let me put you in mind, that he who takes more than his Constitution requires, swallows that which does not belong to him, and steals the Drink tho' it comes out of his own Cellar.

Oenoph. Say you so ! I was in hopes, what a Man had bought and paid for might have been his own.

Encrat. If you mean, it can't be taken from him without his consent, you speak truth, but foreign to the Point : But if you affirm, he may use it at pleasure, you are mistaken. For instance ; Suppose you have a large quantity of *Sack*
by

by you, tho' you have paid for every drop on't, yet the Use of your Property is limited ; you can't in justice drink it off at one time. For tho' the Wine is your own, and the Body your own, you are to abuse neither. A Man may have the *Fee Simple* of a House, and yet if he sets it on Fire, he is a Felon by *Statute*. In fine, No Person has a Right to commit a Fault ; such an Authority would imply a Right to do *Wrong* ; which, you know, is a staring Contradiction.

Oenoph. This cramping of Property, methinks, does not relish well with a *Free People* : I don't like this Doctrine of being a Thief to my self.

Encrat. That's strange ! Don't you know, a Man may steal his own Goods in several cases ? But to satisfy you farther ; If you exceed the Bounds of Temperance, you intercept Refreshment from those that want it ; you draw the Current into a wrong Channel, and plunder the Poor Man's Cup-board. Wine and strong Drinks were not sent us to be spilt to ill purpose, to intoxicate the Idle, and put the Wealthy out of their Wits. This is to defeat the Blessing, and riot in the Bounty of Providence. These things were design'd for common Advantage, and general Comfort,

Comfort; and therefore the drudging part of the World, especially, should have their share.

Oenoph. If you had all your Fancies, I believe the Conduits would run Sack and Claret every day.

Encrat. It may be not. But tho' I am not for indulging the Lazy, yet 'tis my Opinion, that if the Poor were more cherish'd, and less *complaining in our Streets*, the Product of the Year would be better spent.

Oenoph. I believe so too. But you know, *Beggars* are drunken to a Proverb. And to leave them; People of the lower Rank are extravagant enough this way: Their Palate is as strong, and their Reason as weak, as their richer Neighbours.

Encrat. That's true: But one would think, when the Wolf is close by the Door, their Necessities might govern them. However, this won't do: For, as you observe, nothing is more common than to see Labourers work one Week, and debauch the next; drink off their *Subsistence*, and leave their Wages at the *Ale-house*. Thus the Family starve at Home, and the Children cry for Bread.

*Et succus pecori, & lac subducitur
agnis*.*

* *Virg.*

This

This is great Barbarity and Injustice! Thus, Want and ill Usage breeds Quarrels, sets the House in a Flame; and the last Issue oftentimes, is extremely deplorable. The Government has been very sensible of this Mischief, and provided a Remedy accordingly *: But as long as the *Execution* sleeps, the Laws signify little. As long as we have so much of the *License*, and so little looking-after, what can we expect? In my poor Opinion, these Houses of Entertainment are somewhat too numerous.

* 1 Jac. 9.
21 Jac. 7.
1 Car. 1.
c. 4.

Oenoph. As well as I love them, I can't help saying, That if all the *Taverns* and *Ale-houses* in *London*, stood together, I believe they would make a Town as big as *Sodom* or *Gomorrhah*.

Encrat. I'm of your mind; and if you had put in the other Places of *ill Fame*, you had almost frightened me, for fear of the same Conclusion. To return; If the Magistracy should happen to connive, and over-look these Disorders, 'twould be a mighty Misfortune. This is to betray the Laws, to disappoint the Government, and bring the Guilt upon themselves. And when a Man has the Intemperance of a *Parish* or *Division* to answer for, when this comes to be charg'd with all its Train

Train and Dependencies, when 'tis added to Personal Miscarriage, I'm afraid the Load will lie heavy.

Oenoph. If you should see a *Justice* overtaken, and lay himself by the *Heels*, you would make a Tragical Business on't.

Encrat. Indeed, I should think it a great Aggravation of the Vice; and and that such a Man would be cool in prosecuting upon the Statutes against Drunkenness.

Oenoph. Encratius, this Failing has gain'd some footing amongst all Conditions; I'm told, 'tis possible to bring an Instance even from the Clergy.

Encrat. I'm sorry to hear that; I hope these Stories are but Calumny and Disaffection. I should be loth to think a Church-man guilty of a Practice so unbecoming his Character, so disserviceable to his Commission; a Practice so terribly threatned from the *Bible*, Luke 21. that forfeits the Privilege of our *Creed*, 34. and lies under the Penalties of the other 1 Cor. 6. 10. Gal. 5. 21. World. But, since this *Body* is so numerous, since the Passions of Mortality are about them, since there was one Traitor amongst Twelve Apostles, 'tis possible the Charge may be true: What then

is

is to be done? Why, if the Articles can be prov'd, the unhappy Person should be put under Discipline, and do Penance for the Scandal of his Behaviour.

Oenoph. I'm glad I was not bred a Clergy-man.

Encrat. Why so? Have the *Laitie* a *License* for Intemperance? Don't deceive your self, the *Bible* will reach you no less than the *Statute-Book*. You lie under the Censure of the Church, and the Terrors of Eternity: And wo'n't this make you tremble at your Disorder?

Oenoph. If you put me upon thinking, I can't disprove what you say: But when my Spirits are down, I would gladly fetch them up again; and this sometimes carries me too far.

Encrat. It may be, you are not pleas'd with the History of your Life, or the Posture of your Circumstances: And here, to relieve you, you endeavour to shut up the Scene, to take a *Quieting* Draft, and dismiss that part of your Memory. But this is but a palliating Cure: 'Tis but skinning over an Old Ulcer. To flatter the Wound in this manner, will make way for a Mortification:

tion: To be intemperate for the ease of one's Mind, is to cure Melancholy with Madness. And yet this is some Peoples *Nostrum*. When they are low in Cash, or their Affairs hang backward, they apply to the Remedy of the Bottle; as if Poverty could be remov'd by Expence. Alas! this *Anodine* is quickly over; and then, the Anguish revives with double Force. If a Man does not like his Manners, or his Purse, let him mend, and retrench, and mind his Business: And not sink himself deeper in the Mire, multiply his Faults, and throw a new Sting into his Conscience.

Oenoph. And yet some People, when they have *fail'd*, or spent an Estate, retire with a Stock for Brandy and *Spirits*; with this small Reserve, They make a shift to dispatch themselves, and prevent the surviving their Misfortune.

Encrat. They might e'en as good have bought so much Poyson. To throw away one World after another, is a dismal Relief against Poverty.

Oenoph. So 'tis, upon second Thoughts. Well! I can't stand the force of your Arguments, and therefore am resolv'd

to reform. And if you can suggest any thing farther against a Relapse, I shall be glad to hear it.

Encrat. Arm your self then with Recollection, and be always upon your Guard: Make a strong Resolution in your Defence; that goes a great way in most Cases. Have a care of a weak Complaisance, and of being preposterously Good-natur'd, as they call it. You'll pardon the Expression; Ben't over-born by Importunity; never surrender to a Jest, nor make the Company master of your Conscience. Venture to be so morose as to maintain the Reason of a Man, and the Innocence of a Christian. 'Tis no disgrace to be Healthy in a common Infection. Singularity in Virtue and Discretion, is a Commendation, I take it. Besides; After you have stood firm a Shock or two, they'll despair of Success, and give you no more trouble.

And for a farther Preservative, consider the Advantage of Temperance: How clean and unembarrass'd it keeps the Sences, and makes them seize the Object with more Keeness and Satisfaction. It appears with Life in the Face, and Decorum in the Person: It gives you the

the command of your Head, secures your Health, and preserves you in a condition for your Business. These Considerations, I hope, with the Grace of God, which you are to address for in the first place, may prove serviceable to you: And now I must take my leave.

Oenoph. I thank you for your friendly Advice:

Your Servant:

N O F

OF
U S U R Y.

In a DIALOGUE

Between *Misochrestes* and *Alphius*.

Misoch. **F**Oenerator *Alphius*, I'm glad to see you; you are very early mounted; whither away this Morning?

Alph. To make my Story short, I'm proffer'd a Land-Security for a Sum of Money; and the Estate not lying many Miles out of *Town*, I'm going to see what sort of *Terra Firma* we are likely to have; to enquire a little farther into the Value, as well as the Title: For if we engage, the *Mortgage* will go pretty deep.

Misoch. I fancy'd, when I saw you upon your *Pad*, you were going to ride down some Farm or other: The *Mortgager* won't stand long if you get the Chase of him, I can tell him that.

Alph.

Alph. It may be, as long as you'r *Tenant*; for I don't perceive you Let such great Pennyworths: And if he does not pay his Rent, you can reconcile your self to a *Seisure* without much difficulty.

Misoch. I can reconcile my self to my own; but I abominate that griping Practice of *Usury*.

Alph. Since you are such a Plain-Dealer, I must tell you, your Opinion is none of my Standard: Besides, I'm no Extortioner; my Interest goes generally under the *Statute*: And, I hope, there's no harm in taking the Benefit of the Law.

Misoch. That's well! What if you might roast or boil a Man by *Act of Parliament*, would you turn *Cannibal* under such a Toleration? Don't you know, the Law sometimes permits a lesser Evil to prevent a greater?

Alph. No *Legislature* that pretends to be *Christian*, would ever be understood to permit any thing that's *malum per se*: No, not upon never so valuable a Consideration: This would be downright *doing Evil that Good might come on't*: *Rom. 3. 8.* A flat Contradiction to St. *Paul's* Doctrine, and liable to the highest Penalties.

ties. Now Usury, according to your Notion, is *Malum per se*.

Misoch. That 'tis with a witness! The Conscience of an Infidel starts at it; the very *Turks* wo'n't endure it.

Alph. Then they may let it alone: The Conscience of an *Infidel* will start at a Glass of Wine; but yours wo'n't: And since you are no through-paced *Mussulman*, pray don't propose the *Alcoran* for a Rule. In short, If Declamation is your Business, I sha'n't stop my Journey: But if you are inclin'd to debate the Matter calmly, I'll venture to alight.

Misoch. Do so: And when I have you upon the Level, we'll take a turn or two, and argue the Case.

Alph. Agreed: This Walk is pleasant, therefore let's lose no time: And since you made your self the *Plaintiff*, let me hear how the Action is laid.

Misoch. You shall have my Objections: I think my Topicks are good; for I design to argue from the Reason of the Thing, from the Authority of the Scripture, from the Fathers, from General and Provincial Councils; and to engage you at your own Weapon, I hope to produce something from the *Statute-Book*.

Alph.

Alph. You threaten a formidable Attack; however, I must stand the Shock, for now 'tis too late to avoid it.

Misoch. To begin then with the Reason of the Thing: And here, in the first place, I prove the unlawfulness of lending upon Usury, because of the barren and unpropagating Nature of *Money*: Gold and Silver grows no where but in the Mines: It never multiplies in the Borrower's Pocket. If he should keep it seven Years, 'twould rather grow lighter than otherwise. If I lend a Bushel of Corn, one Grain will produce a great many: But since Money continues stinted to the first Weight and Quantity, why should I be so unreasonable as to demand an Increase?

Alph. I'm afraid you don't set your best Foot forward: This Argument will do you no service; For suppose I have a Thousand Pounds by me, 'tis at my choice to turn it to what honest Use I think fit: Granting then I purchase a *Farm* with this Sum, there's nobody questions but that I may Lett this Farm to a Tenant, and receive the Rent.

Misoch. That's true.

Alph. Very Well : Now if I may receive Fifty Pounds, or more, *per Annum*, for this Money turn'd into Land, why may I not keep it in the Species of Coin, and dispose of it to Interest for the same Advantage ? 'Tis the Money that bought the Land ; and why may I not take a moderate Profit under the first Form, as well as under the latter ? *Interest*, properly speaking, is but Rent for Money : And Rent, as we use the word, is no better than Usury for Land. Now, that it should be lawful to make an Advantage in one case and not in the other, is to me unintelligible : For what should hinder me from making my Property serviceable, when it lies in Crowns and Guineas, as well as when I convert them into Arable and Pasture ? Is it because there is an Advantage to be made by him that hires the Land, but not by him that borrows the Money ? This is a Mistake : For Money taken up at Interest, and employ'd in Trade and Merchandize, often turns to a much better Account than the Business of Husbandry. And therefore Silver and God is by no means so barren a Commodity as you suppose. Money is a strange fruitful Thing, provided

vided the Soil, and the Season-Hits ; carry it but to *Turkey* or the *East-Indies*, and it commonly exceeds the Product of Grain: *Cent. per Cent.* is no Miracle in such cases. Now if my Stock helps to enrich my Neighbour, why should not I come in for a share of the Gain?

Misoch. Because you don't bear a part in the Fatigue and Hazard of the Voyage.

Alph. Under favour, I do run a part of the Hazard; for if the Debtor fails, I lose my *Principal*. 'Tis true, I don't run so great a risk, but then, neither is my Profit so considerable: And this Difference brings up the Matter to an equitable Balance.

Misoch. I say still, the *Usurer* lives upon the Labour of the Industrious; he eats his *Bread in the Sweat* of another Man's *Brows*; and, you know, *Adam* was to do it in his own.

Alph. That was *Adam's* Fate more than his Duty: He had lost *Paradise*, the Ground was unblest'd, and the World unfurnish'd, and at first he had no body to work for him. But if eating without Labour is a Crime, is not the Landlord every jot as guilty as the Usurer? Pray, let's have no more of

this, unless you have a mind to level all Conditions, and send the Prince to the Plow.

Misoch. I have no design that way ; But I must tell you farther , that the Usurer, like the Envious, is perpetually busie ; I grant, he has the discretion not to prey upon himself ; but his Trade is always going on, and takes no notice of any Sabbath.

Alph. Then, I find, the former charge of Idleness is vanish'd ; for the Man works in the Money : But he does it without distinction of Times : And where's the harm on't ? Does not the Tenant pay Rent for *Sundays* and *Holy-days* , as much as for the rest of the Year ?

Misoch. Let that be as it will ; I think Usury an unreasonable Exaction ; For when a Man borrows a Sum of Money, he is bound to stand the Hazard, and make it good : Now, where's the Equity to press him with a double Burthen ? To oblige him to warrant the *Principal*, and pay Interest over and above ; to pay Interest, I say, to the Lender, who has his Security, and lies under shelter ?

Alph.

Alph. Not absolutely under shelter neither; for the Debtor may prove Insolvent: And therefore, to turn your Question, Why should the Lender be put to the Hardship of risking the whole Sum, and losing the benefit of employing it into the bargain?

Misoch. That Turn wo'n't do. For the purpose; If I hire a House, or a Farm, I don't lie under the same Accidents. 'Tis true, I must pay my Rent as long as I occupy the *Premisses*. But in case of a Fire, or a Sea-breach, I am not bound to make good the Estate, and indemnifie the Landlord.

Alph. The Instance is not parallel: I am not liable to the same danger in letting an Estate, as in lending my Money. A Tenant can't carry my Farm upon his Back, and run away with it. If he offers either to sell it, or commit waste, I have my Remedy against him. But he that borrows a Sum, has the absolute Disposal of it. He may Trade, Purchase or Drink, and turn it to what Use or Extravagance he pleases. And since my Property is thus entirely in his power, is it not reasonable he should secure the Fund?

Misoch.

Misoch. I can't deny that.

Alph. And is it not reasonable too, he should allow me a consideration for making my Property unserviceable, and keeping it out of my own Hands?

Misoch. To wave the unlawfulness of this Practice a little, till I come to another Topick; At present I shall only insist upon the Inconveniency, and how prejudicial it is to the *Publick Good*. Tho', upon second Thoughts, if I prove this Article, the Usurer will be found guilty. For no body can lie cross to the common Happiness without a Fault.

Alph. Let's hear the Charge.

Misoch. I affirm then, that were it not for this grasping at Interest, Money would not lie dead so long in the Miser's Coffers; 'twould circulate farther in Trade, and flow more freely in the Veins of the Commonwealth.

Alph. Quite contrary. For those who wo'n't venture their Cash upon an Advantage, would never lend *gratis*. At this rate, Money would sleep and rust in the Bag, much more than at present. For, who will run Hazards without Profit, and help other People to get Estates for nothing? Who will set his Fortune a sailing, and lend it over the

Line,

Line, without a farthing consideration? If the Owner's Money will earn nothing in a Voyage, he'll make it keep the House, and not ramble about the World to no purpose. Consider on the other side, how *Trade* subsists upon Credit, and sets up with *Crutches*: So that take away the Allowance of *Interest*, and you stop the Course of Traffick, shut up part of the *Exchange*, and lay an Imbargo on the *Merchant-men* in the *River*.

Misoch. It may be not; For tho' a Cabinet or Scritoire may be robb'd, a *Mortgage* is in no danger of Thieves: Why then should not Men be willing to lend upon the single Score of such a Security? And if they are, Trading will flourish as well as ever.

Alph. Your Expedient will fall short: For, as Honesty goes, an Iron Chest is a better Security than a *Mortgage*: And were it not for the Profit of *Interest*, your Monied-Men would be at the charge of such a Defence: Besides, every Trader has not Land to engage. And lastly, Granting the Mannour or Farm tied, if there was nothing allow'd for the *Loan*, the *Mortgagee* would be apt to *enter*, when the Term was expir'd, and the Money unpaid: And then the
Mortgager

Mortgager would sink deeper ; and Disputes would arise about taking the Issues and Profits. This made a rich Churl in the Country , curse the Business of

Serm. Fidel. Usury : *Were it not*, says he to my Lord Bacon, *for this villanous Custom of taking Interest, the Forfeiture of Bonds and Mortgages would come easier into our hands.* Farther ; *Were it not for this convenience, which way could Men procure Money at a pinch ? How wretchedly must they be hurry'd in the Sale of their Goods and Estate ? In such cases, want of Leisure is often fatal to our Circumstances. The Expedient therefore of borrowing upon Interest, was reckon'd a great Relief by my Lord Bacon, and yet Money went at Ten per Cent. in his time. This great Man tells us, That to talk positively against Usury, is ridiculous ; and that the total suppression of it is fit only for an Utopian Government. 'Tis true ; he would have Interest reduced to Five per Cent. in the Country, and Eight in Trading-Towns, because the Merchant is best able to give the fairest Consideration. Under this Scheme he declares, there would be nothing but Convenience in Usury. And now, you know, Custom*

Ibid.

Ibid.

and

and Law has brought the Matter farther than his Regulation.

Misoch. My Lord *Bacon* was a great Man ; but before we part, I believe I shall produce a better Authority against him. At present, methinks 'tis somewhat grinding and unnatural to receive more than I lent : There's no Consumption of the Goods ; my Money is undamnified, and return'd the same in Quantity and Value : And when the *Affeds* are thus safe, is it not an avaricious Humour to desire an Overplus ?

Alph. Have you not all your Land again too, when your Tenant leaves your Farm ? And yet that wo'n't satisfie without the Payment of Rent. I say, you have all your Land again, and in the same good Condition too, provided your *Lease* is well drawn, and you look after the *Covenants*.

Misoch. But the *Tenant* has the Profits in the mean time.

Alph. And has not the Borrower the Profits of your Money ? But this I have answer'd already. As to the Avarice and Unnaturalness of taking a Consideration, I think there's nothing in that ; for if the Borrower is to blame in not offering it, the Lender may fairly receive it.

Misoch.

Misoch. Prove your first Proposition.

Alph. Thus then: Is not Gratitude part of the Law of Nature? Are we not bound to acknowledge a Benefit, and return an Obligation? And is not the lending Money a considerable Kindness?

Misoch. Granting that, how then?

Alph. Then, I would gladly know, how a Man can make his Acknowledgment without something of an Overplus? For if I return no more than I borrow'd, I only just stand clear of Fraud and Stealing: But the first Notion of Gratitude reaches farther, and implies something more than the bare Acquittal from so coarse an Imputation: And now pray remember, that Gratitude is a Branch of Justice.

Misoch. I'll argue upon this Head no longer, but advance to the Authority of *Scripture*; and there, I believe, you will be sufficiently press'd. And here I shall produce my first Proof out of the *Old Testament*.

Alph. Take your Method.

Misoch. The *Text* then is very full and express; and to put the meaning of the Law out of question, the Prohibition is repeated in several places. In

Exodus

Exodus 'tis said, *If thou lend thy Money* Exod. 22.
to any of my People that is poor by thee, 25.
thou shalt not be to him as an Usurer, nei-
ther shalt thou lay upon him Usury. In
Leviticus the Jews are forbidden Usury;
Take no Usury of him, or Increase, but Lev. 25.
fear the Lord thy God that thy Brother 36, 37.
may live with thee: Thou shalt not give
him thy Money upon Usury, nor lend him
thy Victuals for Encrease. Deuteronomy
is no less determining than the places
already mentioned; the words are, Thou Deut. 23.
shalt not lend upon Usury to thy Brother; 19.
Usury of Money, Usury of Victuals, Usu-
ry of any thing that is lent upon Usury.
 I might cite several other Testimonies
 from *Nehemiah* and the *Psalms*, from Nehem. 5. 7.
Jeremiah and *Ezekiel*, to shew, the Pro- Psal. 15.
 phets expounded this Law up to the Jerem. 15.
 rigour of the *Mosaick Text*. But — 10.
Ezek. 18.

Alph. But you leave them to be con- 8.
 sulted at my leisure. Now to what you
 alledge, I answer:

First, That the Texts you mention
 are only part of the *Judicial Law*.

Misoch. Granting your Supposition,
 what do you infer?

Alph. That the Obligation reaches no
 farther then the *Jewish Commonwealth*.
 The rest of the World are no more tied
 by

Deut. 15.1. by it, than they are oblig'd to give their
Lev. 25.13. Debtors a general Release every seventh
 Year, or to return a purchas'd Estate at
 the end of fifty. Municipal Laws have
 regard to the circumstances of Place and
 Time; to the Dispositions of the Peo-
 ple they are to govern; and therefore
 we can't expect they should be every
 where the same.

Misoch. That's right; but was there
 any thing particular in the *Jewish* Con-
 stitution, that might occasion the for-
 bidding of Usury?

Deut. 7.

Ezra 9.

Alph. Yes; You know the *Jews* were
 caution'd against corresponding with o-
 ther Nations, for fear of Infection from
 their Manners and Idolatry: Now li-
 ving as it were within themselves, there
 could be little Advantage from foreign
 Trade. Besides, at this time of day, the
 Art of Navigation was imperfect, the
 Globe in a great measure undiscover'd, so
 that the business of Merchandizing must
 be comparatively insignificant: For these
 Reasons, the *Jews* could not so well af-
 ford to give Interest: I say, not so well
 as those who have the benefit of vast
 Discoveries, who are unrestrain'd in their
 Commerce, live under great Improve-
 ments of Shipping and Trade to all Parts
 of

of the World. I observe farther, That this Prohibition of Usury is limited only to the Poor. The Indigence of the Borrower is expressly mentioned in *Exodus* and *Leviticus*: 'Tis confess'd, Exod. 22. Lev. 25. this Circumstance is omitted in *Deuteronomy*; but then, *Deuteronomy* being no more than a Repetition, 'tis no wonder to find some Particulars unrecited, and the Matter more briefly couched: Such Abridgments, in all equitable construction, are to be interpreted by the Law at large. I may add, that a Passage in this very place, determines the Sence upon the Poor: For 'tis said, *Thou shalt not lend thy Brother Victuals upon Usury.* Deut. 23. 19. Now 'tis very improbable, a Rich Man should want Meat and Drink, and lie under a necessity of taking up Provision at Interest: This, I say, is very improbable, especially in a Country where their Wealth consisted in Land, Cattel, and Husbandry. Thus, in *Nehemiah*, Nehem. 5. where Usury is complain'd of, the People were newly emerg'd out of Captivity, low in their Fortunes, and Distress'd: So that 'twas their Poverty which made such Usage unreasonable. To proceed; The Prophet *Isaiah* describing the Destruction of *Jewry*, gives an Image of the Calamity: He lets them

O know,

know, that the distinction of Conditions would be lost; and that the Best would be sunk to the disadvantage of the Inferior. *And it shall be, as with the People, so with the Priest; as with the Servant, so with his Master; as with the Lender, so with the Borrower; as with the Taker of Usury, so with the Giver of Usury to him:* That is to say, The Lender and the Usurer should be reduc'd to the Borrower's Indigence: From whence we may conclude, that none but the Poor used to borrow upon Usury in those days. The Prophet *Jeremiah's* Complaint will admit of this Construction: *Woe is me, my Mother, that thou hast born me a Man of Strife, and a Man of Contention to the whole Earth: I have neither lent on Usury, nor have Men lent to me on Usury, yet every one of them does curse me.* Does it not appear from hence, That Usury of this Character was a Branch of Oppression, and a Hardship upon the Poor? Thus *Solomon* tells us, *That he that withholdeth Corn, the People shall curse him:* That is, he that lays up his Corn to raise the Price, makes the Poor suffer, and therefore deserves to be punished in his Reputation. This Curse, you see, was occasion'd by harrassing the Necessitous, and pressing

sing on the Poverty of our Neighbour.

Misoch. Notwithstanding your Expounding, *Salmasius* is clearly of Opinion, That Usury was absolutely forbid-

Salmas. de Usur. c. 20.

den the *Jews* towards each other; and that it was unlawful to take Interest even of the Rich. He grounds the Reason of the Law upon Consanguinity, and their being descended from the same common Ancestor: And observes, that the *Greeks* and *Romans* used to lend with the same frankness, where there was any particular Engagement of Friendship or Relation. The Learned

Selden likewise informs us from the *Rabbins*, that all Contracts for Interest were disallow'd; and the Money, if paid, recoverable by Law.

Selden. de Jure Nat. & Gent. juxta Discept. Ebraeor. Lib. VI. cap. 9.

Alph. If *Salmasius's* Reasons are an over-balance, let them determin you; if they are not, I suppose you will follow mine. Besides, this Author is none of your Friend, as to the main of the Question: And as for *Selden*, you know the *Rabbins* Authority is not always the most weighty: 'Tis frequently their custom to make Additions to the Text, to streighten Liberty, and extend the Law. But let this be as it will, I am still positive that the Prohi-

O 2 prohibition

bition of Usury is only part of the *Judicial* Constitution.

Misoch. How do you prove it no part of the *Moral Law*?

Alph. Because 'tis neither within the *Ten Commandments*, nor join'd to them.

Misoch. Tho' we have it not in the *Letter*, some think it implied in the *Eighth Commandment*.

Alph. How can that be? Usury is no stealing: Theft is a private seizure of Property, without the knowledge or consent of the Owner. But the consideration of *Interest*, is open, proffer'd, and voluntary. And as Usury has nothing of Theft in't, so neither can it be call'd Robbery; for that supposes Terror and Force. But here the Matter is generally solicited by the Borrower, and the Contract begins on his side. To go on: That this *Jewish Law* which disallows Usury, does not rest upon any moral, unalterable Reason, I prove in the second place, because this Practice is fairly consistent with the Rule of *doing as we would be done by*. If the Lender was in the Borrower's Circumstances, he would gladly have his Occasions supplied at such a moderate Charge: His Business requires it; his Profit will allow it: And, where's then the unreasonableness

sonableness of a Return for so seasonable an Assistance?

Misoch. For all that, if the Lender was poor, he would rather borrow *gratis* than pay Interest. Unless therefore he lends with the same Frankness, how can he be said to *do as he would be done by*?

Alph. If I was a Beggar, 'tis likely I should rather wish a Man would give me a Crown than a Penny, in Charity: But these Wishes of mine, don't make it my Duty to give a Crown to every one that *Asks* of me in the Streets. Under Favour, the Rule of *doing as we would be done by*, is no primary Law, no absolute Measure of our Practice: And therefore it must be carefully stated before 'tis applied. What if our Desires have Ignorance, Covetousness, or Frensie in them, must *we do as we would be done by* in this case? At this rate, our Inclinations are made paramount to Right and Reason, and our Fancy must carry all before it. If a Man was mad, 'tis probable he would desire a Sword to do Mischief: But from hence it does not follow, that I am bound to lend this Weapon to my Neighbour under such a Disorder. To make this Rule of *doing as we would be done by*, safe and serviceable,

able, our Desires must be reasonable ; we must not stretch our Fancy to Extravagance, nor wish for any thing that's immoderate or unjust. Now to this State of the *Precept*, the taking of *Interest* is easily reconcil'd. As to the Poor, I confess, 'tis more generous, and sometimes a Duty too, to receive nothing for the *Use*. I say, sometimes a Duty too, where the Circumstances of the Lender will bear it : For without doubt, a Wealthy Christian is oblig'd, as much as a *Jew*, to be kind to an indigent Brother.

Misoch. You grant, the Poor have sometimes a right to borrow for nothing ; and yet you can't deny, but that a Man of an Estate may take Money or Service for a Piece of Ground of a poor *Tenant*. Does not this Concession overthrow your Parallel between Money and Land ?

Alph. Not at all ; provided you apprehend me rightly, and under due Limitations. For as a Wealthy Person may take a moderate Rent for his Land of a Poor Man, provided the Poor Man gets his Living by the Land ; so I conceive he may take a moderate *Interest* of the Poor Man, supposing this latter can turn the Penny, and make an advantage
of

of the Borrowing: For in this case, the Loan of the Money at Interest is a Kindness; and, I hope, to do the Poor a Kindness, has no manner of harm in't.

Misoch. Have you any thing farther to urge for the Point in hand?

Alph. Yes: I prove, Usury stands unforbidden by the *Moral Law*, because the *Jews* were permitted this Liberty upon all but their own Country-men. *Unto a Stranger*, says the Text, *thou* Dent. 23. *mayst lend upon Usury.* Had this Practice been morally Evil, we may be assur'd God would never have indulg'd the Allowance in any case. He would never have granted a Privilege to control the Laws of Nature, to break in upon Right and Justice, and transgress the *everlasting Commandment*. As the Son of *Sirach* observes, *he gives no Man* Ecclus. 15. *a License to Sin.* The *Jews* had no liberty to murder, to debauch, or cheat a Heathen; and if Usury had been *Malum per se*, like the rest, they would have been barr'd that too. Nay, they were strictly forbidden to *vex or oppress a* Exod. 22. *Stranger*; and yet they were allow'd to 21, &c. take *Interest* of him. From whence it clearly follows, that Usury has no natural

tural Blemish, nor is any necessary Instance of Oppression.

Misoch. And yet in the fifteenth Psalm, where the Question is put, *Lord, who shall dwell in thy Tabernacle? and who shall rest upon thy holy Hill?* That is, how must a Man be qualified for the Favour and Protection of Heaven? The Answer is, *He that leads an uncorrupt Life, does the thing which is right, and speaks the Truth from his Heart: — He that swears to his Neighbour, and disappoints him not, tho' it were to his own hinderance; He that has not given his Money upon Usury, nor taken Reward against the Innocent, &c.* In short, all the other Qualifications in this Psalm, stand upon a Moral Foot, and are unquestionable Duties both to Jew and Gentile: From hence I inferr'd, that the abstaining from Usury was a Precept of the same extensive and immutable Nature. The Eighteenth of Ezekiel might have been cited much to the same Advantage; but your last Argument has wrested these two Places out of my hands, and therefore I must retreat to the *New Testament.*

Alph. I conceive, you have given up nothing which was Tenable: For had Usury been morally Evil, this Truth would

would either have been discover'd by its own Light, or the Proof of it at least would have lain very forward in the Understanding: And had this been the case, God would never have permitted the *Jews* this Practice; only with an Exception to those of their own Nation.

Misoch. In the sixth Chapter of *St. Luke*, which is part of our Saviour's Sermon upon the Mount, the Command runs thus, *Give to every one that asketh Ver. 30, of thee; and of him that taketh away thy Goods, ask them not again.* And here the Learned *Hammond* translates *αἰτέω*, Annot. and *ἀπαλείν*, in the latter part of the Verse, to borrowing, and exacting of Interest.

Alph. That's true: But then in the first place, he is not positive in his Opinion: And, 2dly, Granting that *taking away thy Goods* is to be rendred *borrowing*; and *ask them not again*, imports, that we should not demand any *Use* for the Loan: Supposing this, I say, *Dr. Hammond* infers no farther against Usury, than that the Rich ought not to practice it towards the Poor. But where the lending upon Interest does not pinch *Ibid.* a Man's Necessity, where 'tis a Service to Trade,

Trade, and a Gain to the Borrower, he has nothing to say against it.

Misoch. Yes: He adds by way of farther caution, that this Liberty is not to be taken where it may bring a just Censure of Worldly-mindedness: But let that pass. Our Saviour, you may remem-

Ibid.
Matth. 21. ber, over-threw the Tables of the Money-changers: These Bankers did not only change foreign Coin, and give Bills, but took Interest in their Business, as appears from this other Text of St. Mat-

12.
Matth. 25. 27. *them*; Thou oughtest therefore to have put my Money to the Exchangers, and then at my coming I should have receiv'd my own with Usury. Now, does not our Saviour's Discipline upon these Men, plainly prove the unlawfulness of their Practice?

Alph. Not at all. I hope you don't think it unlawful to sell Oxen, Sheep, or Pigeons, and yet our Saviour drove them out as well as the Money-changers?

Feb. 2. 14, 15. What was the reason then of this seeming Severity? 'Twas because they made a Market of the Temple, bought and sold in a consecrated Place, and circumvented one another where they should have said their Prayers. Your taking notice that the Exchangers were Usurers, makes

Matth. 25. 27. for my purpose. For if the unprofitable
Servant

Servant was to blame for not putting out his Lord's Money, may we not infer from hence, that the Profit of *Interest* is sufficiently defensible? For tho' these Emblematical Discourses are not to be press'd too close, yet we may safely conclude, our Saviour would never have encourag'd an unlawful Gain, so much as in a Parable.

Misoch. But, does not our Saviour command us *to lend, hoping for nothing* Luke 6. 35 again? And, what room can there be then for the Expectation of *Interest*?

Alph. Yes: We are *to lend*, μὴ ἐν ἀπέλπιζοντες, *distrusting nothing*, as *Dr. Hammond* In Loc. rightly translates it: That is, as we may learn from the Context, we are not only to lend to the Rich, from whom we may expect a Return, or at least are secur'd from losing. No: We must be more human and charitable than this comes to: The Poverty of the Borrower, the Unlikeliness of a Requital, the Hazard of the *Principal*, must not discourage us from supplying the Necessities of our Neighbours: We must venture to do the Poor a Kindness, and expect our Reward from God Almighty. And what is there in all this against Usury, unless it be to the Poor, who are in no condition to pay it?

Misoch.

Misoch. You grant, the *Jews* were forbidden to lend upon Usury, to each other: Now the *Gospel* takes away all Distinctions of Nations, and extends the Notion of our *Neighbour* to all Mankind. There's no body foreign or unallied to a *Christian*: And as all the World are of one Family, so he is to treat them as such. And upon this reasoning, which way can Usury and Christianity stand together?

Alph. Notwithstanding the comprehensive Kindness of Christianity, you know there is a Preference allow'd to
Gal. 6. 10. *the Household of Faith.* You may likewise observe, that 'tis a Man's Necessities
Luke 10. that sometimes makes him my Neighbour, and ties me to a kinder Consideration. You may remember too, that the
 37. Prohibition of Usury to the *Jews*, was in favour of the *Poor*, that they are expressly mentioned, and that the intention of the Law was to bar Oppression; And that the *Jews* did not understand it in the utmost Latitude and Rigour, appears by the Learned *Selden*; he tells us from the *Rabbins*, that all direct Usury, all Advantage of this Kind stated and secur'd by Contract, was clearly unlawful: That's true; But then there was an Equivalency of *Interest*; *Presents* before,

before, and *Gratuities* after the Borrowing: These were call'd *Pulvis Usuræ*, Selden de jure Natur. & Gent. juxta Discipl. Ebraor. l. 6. c. 9. and not reckon'd within the Censure of the Law. 'Tis granted, the Tradition of the Elders made most of this *Pulvis* unlawful: Yes, and the Point was carried to that Singularity, that if a Man saluted his Creditor more civilly than usual, or gave him a good word extraordinary, he fell under the Penalty of an Usurer. But then the Money of Orphans, the Poor's Stock, and the Revenue of the Synagogue, were exempted, and left open to all the Advantage above-mention'd. This Frankness puts me in mind of *Musculus*, who, as great an Anti-Usurer as he is, ventures to consent, that Orphans, Widows, and Hospitals, should have the benefit of *Interest*. Ibid. Muscul. Comment. in Psal. 15. And under the Equity of this Permission, a great many others may be comprehended. I may add farther, that the Charity of the Christian Religion never design'd to destroy Property: And if I have a right in my Money, I have without question a right to use it. And why may not a Man deal in Cash and Coin as well as in *Cloth* and *Spices*, if he has a mind to it? And as to the *Jewish* Law, make it as general to that Country as you please, 'twill concern

us no farther than the Reason of it reaches. Now if the Discovery of *Countries*, the Settling of *Factories* and *Plantations*, and the Enlargement of Commerce, has alter'd the case, why should the old Rigour continue? If Money be a much livelier Commodity than formerly, why must the Right and the Advantage be parted? Why must the Borrower engross the Profit, and the Owner be ne'er the better? In short, why should the *Mosaick* Restraint oblige, when the Circumstances are so much chang'd; and the Practice be the same, where the Reasons are different? This Difference was probably the ground why the *Jews* were permitted to take Usury of *Strangers*: The Foreigners they were concern'd with, were commonly either *Egyptians* or *Phœnicians*, *Midianites* or *Arabians*: They lived upon the *Nile* and *Mediterranian*, upon the *Euphrates*, and the *Red-Sea*; were famous for Merchandizing, and drove a great Trade either by Shipping or *Carravans* *: And being thus high in Business, were better able to pay *Interest* than the *Jews*, who liv'd mostly on the Product of their own Country.

* Gen. 37.
28.

Misoch. I can't say, you have explain'd the *Scriptures* unplaussibly concerning this Point :

Point : But this I must tell you, The Primitive Church is directly against you; The Fathers declaim against *Usury*, and the Councils condemn it: And which way you can stem the Stream of this Authority, is farther than I can discover. And here, for Order's sake, I shall mention the Fathers and Councils by themselves, and over-look Chronology a little: To begin with the *Fathers*, St. *Cyprian* recounting the Degeneracy of the Christians of his time, gives an instance in Usury. *Lactantius* treating of the Measures of Obedience, and the Duties of a Christian, tells us, That a Person careful about these Matters won't lend his Money upon Usury. *Non dabit in Usuras pecuniam; hoc est enim de de alienis malis lucra captare.* St. *Ambrose* speaks to the same purpose; 'Tis an Act of Humanity, says he, to assist a Man in his Want: But 'tis hard-hearted, to drag more from him than the Principal. St. *Chrysostome* is altogether of St. *Ambrose's* Judgment; his words are, If you pretend to Discipline and Mortification, take care you don't turn Usurer: Do you Fast? Why then, loose the Bands of Wickedness, *ἑπίρρηξον βιολων συνάλλαμάτων χειρῶν ἐσφον*, cancel, and give up the oppressive Contracts and Securities. And

in

in a *Homily* upon the *Corinthians*, he
 1 Cor. 16. declares, That *Alms* grip'd out of *Usury*,
 are as little acceptable to God, as if they
 were gain'd by *Prostitution*. To proceed;
 Epist. 44. St. *Augustin* cries out against *murthering*
 the *Poor* with *Interest*. To these, I might
 add the Testimonies of St. *Hierom*, St.
Basil, and others: But desiring to be
 as brief as may be, I shall pass on to
 the *Councils*.

And under this Head, I shall cite the
Apostles Canons, in the first place: And
 tho' some of them may fall short of the
 Apostolical Age and Authority, yet the
 Learned Dr. *Beveridge* has proved the
Collection made in the Second or Third
 Century, which brings them to a con-
 siderable Antiquity. The first Fifty are
 reckoned the most Authentick; within
 which Number, we have one against
 Usury which runs thus:

Codex Ca-
 non. Eccles.
 prim. Vin-
 dic.
 Canon. 44. Any *Bishop*, *Priest* or *Deacon*, who re-
 quires Use from his *Debtor*, must either
 give over this *Practice*, or be degraded.

Canon. 20. The *Council* of *Eliberis* or *Elvira*,
 held Anno 305, decrees, That a *Clergy-
 man* who takes *Interest*, should be degrad-
 ed; That the same *Fault* should be par-
 don'd in a *Lay-man*, upon promise of *A-
 mendment*; but if he relapses, *Excom-
 munication* must follow.

The

The first Council of *Arles*, held *An-Can. 12.*
no 314, excommunicates those Clergy that
are *Usurers*:

The famous General Council of *Nice*, *Can. 17.*
held in the Year 325, ordains, That
those Clergy-men who are *Usurers*, or take
sordid Gains, shall be silenced, and stript
of their Character.

To these I might subjoin the Council
of *Laodicea*, the first, second, and fourth
Councils of *Carthage*, the *Quinisext* Coun-
cil in *Trullo*, &c.

Alph. Quis globus ô Cives Caligine vol- Virg:
vitur atra ?

Here's a *Cloud of Witnesses* indeed !
Here's a numerous Force, and a great
many *Worthies* drawn down ; but, I
hope, they are not all of them *Ene-*
mies. To speak to the *Fathers* ; *Lact-*
anctius and *St. Ambrase* point their Cen-
sure only against those that bear hard
upon the Circumstances of the *Poor* :
And *St. Augustine*, not to mention any
more, must be construed to the same
Sence. And if any of the *Ancients* are
more rigorous, we must try to fence a-
gainst them another way. For the pur-
pose ; If I can satisfie your *Objections*
from the *Councils*, the *Testimonies* of
the *Fathers* must sink of course, as being

an inferiour Authority. To enter upon my Defence ; I observe in the first place, That none of these Councils, either *Provincial* or *General*, forbid Usury to any, excepting the *Clergy*. From whence I infer, That the *Church* did not look upon *Usury* as a Practice unlawful, and contrary to the Precepts of the Gospel. Had this been their Opinion, they would never have permitted it all along to the *Laity*, as 'tis plain they did.

Misoch. Not so: You know the Council of *Eliberis* brought the *Laity* under the same Discipline.

Can. 44.

Alph. That's true: But then this *Provincial* Council stands by it self, and is altogether singular: It abridges the Liberty of the *Apostles Canons*; and which is more, the Council of *Nice* comes after, and over-rules it. By this Oecumenical Assembly, the *Laity* are left at Discretion, and might either take *Use* or refuse it. This Permission strikes the Council of *Eliberis* dead, and disarms the *Canon*.

Misoch. You have gotten a License for the *Laity*, if you can hold it; but then the *Clergy* are left in the lurch.

Alph. I hope to fetch them off too: For, if I can but disengage them from the Council of *Nice*, the *Provincial* Councils

Councils must come in, and the Business will be disentangled.

Misoch. How is this to be done?

Alph. I observe in the first place, That *Interest* ran extremely high at the time of the Council of *Nice*. Thy took Twelve Can. 17. and Eighteen *per Cent.* *δανείζοιτες εκατο-
σὰς ἀπαίθισιν κ' ἡμιολίαις*, as the *Canon* expresses it. Now, because they forbid the *Clergy* receiving Twelve or Eighteen in the Hundred, it does not follow they would have forbidden them Five or Six, if the Rate had gone no higher.

2dly, This *Canon* against *Usury* is purely Matter of *Discipline*: By consequence, 'tis no disregard to a General Council to vary from it: For *Discipline* is alterable, and stoops to the Circumstances of Time: 'Twas never uniform in the Pri- Vid. Du
Pinn's Life
of Inno-
cent I.
New Eccles.
Hist. mitive Ages: The different keeping of *Easter*, to mention nothing more, may suffice for *Evidence*. Nay, does not our own Church say much the same thing in her *Preface* to the *Common Prayer*?

3dly, To come closer to the Council of *Nice*: Does not this celebrated *As-* Can. 20. *sembly* forbid *Kneeling* on *Sundays*, and enjoins all Churches to Pray *standing* on that Day? And yet this *Canon* has been dispensed with long since; The Churches of *England* and *Rome* don't

think themselves oblig'd by this Rule, but *kneel* on *Sundays* without scruple. And since one *Canon* of *Discipline* may be chang'd by the Modern Church, why not another? I argue,

4thly, That these *Canons* and *Decrees* objected, are all *Ecclesiastical* Sanctions. Now the *Jurisdiction* of *Ecclesiasticks* Extends only to things purely *spiritual*; 'Tis true, they are an *Independent Society*; they have a *Compass* for *Discipline* and *Legislature* within themselves: But then, these *Acts* of *Authority* are confin'd to *Admissions* and *Excommunications*, and such other *Matters* essential to the *Government* of the *Church*. *Bishops* and *Councils* have no *Authority* to bind *Property*, and determine the *Condition* of *Estates*. Now the *Allowance* or *Prohibition* of *Usury*, is altogether a *civil* Question, concerns a *Branch* of *Meum* and *Tuum*, and by consequence belongs wholly to the *Cognifance* and *Regulation* of the *State*.

To put the case upon a *Dilemma*: Either the taking *Interest* is *Malum per se*, *Evil* in it self, or 'tis not: If the first, the *Canons* might have been spared, because 'twas a *Sin* before their *Censure*. But if 'tis not *Malum per se*, as I have proved 'tis not, then the *Prohibitions*

of

of *Councils* can't null the Permissions of the *Civil Government*.

I willingly grant you, there's a great Deference due to the Direction of Ecclesiasticks, and especially of General Councils. But the greatest Submission we owe them, is, when they engage in Things purely Spiritual, and confine themselves to Matters of Faith. But if they strike out into *Property*, I humbly conceive we are not oblig'd to resign with the same implicit Belief: Their Commission does not reach to determin Civil Affairs! And therefore, unless they are authoriz'd by the *Constitution* to over-rule these Points, we may have the liberty to examin their Reasons, and state our Practice accordingly.

These Remarks, with respect to the *Councils*, may serve to satisfie what is urg'd from the *Fathers*, from a slanting stroak or two in the *Homilies*, and from some Divines of our own Country; of our own Country, I say, such as Bishop *Andrews*, and others. To these last Authorities, I may likewise add, That when some of our Eminent *Clergy* wrote against *Usury*, the Loan of *Money* was Ten per *Cent*. Had it sunk to half the Proportion, and gone at the present Rate; 'tis

*Exposition
of the Ten
Command-
ments.*

P. 471.

possible we had heard nothing from them.

Misoch. What you have observ'd, makes me wonder a little, why the *Ancient Church* should tie up the *Clergy* to harder Measures than the *Laitie*. At first sight, one would think, they should rather have enlarg'd their Liberty. For, are not *Ecclesiasticks* shut out from the *Bar* and the *Exchange*? They must not Farm, nor use several Expedients of Profit allow'd to their *Congregations*. Why then were they not permitted to Trade with a little *Money*? 'Tis a Method which requires little of Drudging; 'tis friendly to one's Time, and makes few Avocations. I should almost have thought, that the Nature of their *Business*, the Force of their *Calling*, and the Life of their *Conscience*, should set the *Clergy* upon ground of Advantage, and fortifie them better against Covetousness: And then 'twould follow, that they might be better trusted with *Usury* than the *Laitie*. Thus in the case before us, A *Scribe*, or a *Wise Man* among the *Jews*, had a greater Liberty than the rest. And thus *St. Germain*, in his *Doctor* and *Student*, tells us, That the *Administration* of the *Goods* of the *Intestate*,
was

Selden.
de Jure
Natur. &
Gent.
p. 758.

was committed to the Bishop, and not the secular Courts, because the Law suppos'd the *Clergy* better fenced against Temptation than the *Laity*.

Alph. I think you have almost deserted your *Post*: But in answer to what you say, you may please to take notice, That in the Primitive Church, the Office of the *Clergy* was more understood, and their Interest much greater in the *Laity*, than 'tis generally at present: This, with some other Things already mentioned, makes a vast Difference; Insomuch, that were the *Ancients* now living, they would, in all likelihood, reverse their *Canons*, and take off the *Imbargo*.

Misoch. Pray, how went the Permission and the Rate of Usury in the *Civil Law*?

Alph. As to the Allowance; 'Twas forbidden by none of the Christian Emperours excepting *Basilius*: And this Prohibition being found inconvenient to the *State*, his Son *Leo* recall'd it. As to the rate, from *Augustus* down to *Justinian*, 'twas generally Twelve per Cent. *Justinian* reduced it somewhat lower; allowing Merchants and Tradesmen to take Eight, but Persons of higher Quality

lity were to be contented with Six and Four. And therefore *Grotius* is to be understood of the Reign of *Justinian*, and downwards, where he tells us, the *Empire* allow'd Eight *per Cent*.

*Grot. de
Jure Bell.
& Pacis.
Lib. 2.
Cap. 12.
Annot.*

Misoch. I'm glad you have mentioned *Grotius*, he is a Friend of mine in the case.

Alph. Not at all, if you take him rightly: He is only against Rigours and Excesses, against dealing hardly with the Poor, and over-rating the Advantage of a Loan. And to satisfy you farther by Particulars; '*Grotius* cites ' the *Civil* Lawyer's Distinction with ' Approbation; the Distinction, I say, ' between *Fœnus* and *Usura*, *i. e.* between ' *Use* and *Usury*. That *Usury*, as the ' *Law* words it, has something of a ' *Miser* in't; but *Use* is no more than ' a consideration for being out of one's ' Money: But because Avarice had mis- ' manag'd in the Point, the word *Usura* ' likewise began to have an ill Name, ' and then the Term *Interest* came in ' its place.

*L. cum
quidam
D. de
Usuris.*

' This Learned Author observes, That ' several things, tho' they have the ' complexion of *Usury*, yet when ' throughly examin'd, are Contracts of ' another

‘ another Nature. Thus he who takes
 ‘ *Interest* to repair the Damage he su-
 ‘ stains, by the Want of his Money,
 ‘ and for running the Hazard of the
 ‘ Security; he that does this, is, pro-
 ‘ perly speaking, no Usurer.

He adds farther; That Humane *Con-*
stitutions, which countenance Contracts
 for *Interest*, provided they keep within
 a moderate Proportion of Hazard and
 Gain, provided they don't over-value the
 Loan of Money, nor set the Dice upon
 the Borrower; in this case, he acquits
 them of all Injustice, and declares them
 not at all repugnant to any Law, either
 of *Nature* or *Revelation*. And yet when Grot. Ibid.
Grotius wrote this, the lowest Rate for l. 2. c. 12.
Interest was Eight *per Cent.* in *Holland*. & Annot.

Misoch. The *Dutch* love Money, let's
 take leave of them, if you please. But
 what do you say to the Council of *La-*
teran, held *Anno* 1179? There Usurers
 are excommunicated, and their *Principal*
 forfeited to the *Exchequer*.

Alph. Do you retreat again under the
 Cannon of the Church? But to engage
 you; I grant, these *Fathers* were severe
 enough in their Decree, but somewhat
 gentle in the Execution: For the Sen- Du Fresne
 tence was not to be let loose till after the Glossar.
 Death

Death of the Criminal. Besides, you know, this Council is but of a Modern Authority. And *Roman-Catholicks* themselves, take little notice of this Prohibition: For at *Venice*, and other places in *Italy*, it has been the custom of the *Government* to lend to the poorer sort, upon a Pawn, at a moderate Interest: The design is to relieve People at a pinch, and keep them out of the hands of *Harpies*. Now the Censure of the *Council* not coming till after *Death*, no *Governments* need fear it; for they are all immortal. The *Genoese* lent a vast Sum upon *Interest* to *Philip II.* and tho' the Money is still unpaid, I don't find the Crown of *Spain* has ever pleaded the Council of *Lateran* as a general *Acquittance*. But because Usury has had hard Names in *France*, there's nothing call'd so, unless it exceeds the Rate of *Interest* settled by the King. Nay, do but gild the Pill, and disguise the Matter, and the *Canonists* themselves can digest it. For, as fierce as they are against Usury, do but transfer the Property of the *Principal*, and turn the Money into an *Annuity*; do but this, I say, and they'll allow you to make your Bargain upon the foot of *Interest*.

Bornitus
Discurs.
Polit.

Furet.

Misoch.

Misoch. You may think you have gain'd your Point, but I have the *Statute Book* in reserve against you. By 5 & 6 *Edw. 6. cap. 20.* all manner of *Usury, Encrease, Interest,* or whatever you will call it, is directly prohibited, and the Penalties are very discouraging.

Alph. Pray don't raise the Ghost of the *Law* upon me: This *Statute* is repeal'd by 13 *Eliz. cap. 8.* And the 37 *H. 8. cap. 9.* is Reviv'd, and stands in full Force, Strength and Effect. Now by this reviv'd *Statute* of *Henry* the Eighth, *Ten per Cent.* is expressly allow'd.

Misoch. Now, I think, I have met with you; For one Branch of this *Statute* of *Q. Elizabeth,* declares all *Usury* forbidden by the *Law of God,* and that 'tis *Sin* and *Detestable.* And in consequence of this Declaration, 'tis Enacted, That all *Contracts* and *Assurances* for above *Ten* in the *Hundred,* shall be utterly void; and that those who contract for *Ten* in the *Hundred,* or less, shall be only liable to forfeit what shall be reserved by way of *Usury* above the *Principal.* Here you see the *Contract*
of

of those that take above Ten *per Cent.* is made void: And besides that, they lie under the Penalties of 37 H. 8. c. 9. And as for those who lend at Ten, or under, their Punishment is only to lose their *Interest*. Thus I have shewn you the Sence of the *Legislature*, and that the *Statute* of H. 8. is not reviv'd in every Branch, as you imagin'd.

37 H. 8.
c. 9.

Alph. And yet this *Act* says, it shall stand in full force: Now, one would have thought, full force should imply all the Force of that *Statute* before the Repeal. I observe farther, That this *Act* has a Proviso for Orphans, they stand exempted from the Penalties you mention'd. Is the Condition of Orphans then a Dispensation with the Law of God? And are they to be supported by Means which are Sinful and Detestable? Pray, don't let's construe the *quondam Government* to this Meaning. You are sensible the Practice went otherwise: Yes, and the Law too, if you'll allow a *Parliament* in the next Reign, to understand it. For the *Statute* of K. James I. which reduces *Interest* to Eight *per Cent.* mentions in the *Preamble*, That the Loan of Money continued at the Rate of Ten in the Hundred; and then

21 Jac. I.
c. 17.

then sets forth the inconveniencies of so high a Proportion. And, can any thing be more plain, than that Ten per Cent. was at that time no more than legal Interest? Indeed, how could the Eight per Cent. of this Act be reckon'd a Remedy, unless the Grievance ran higher before?

Misoch. Pray, take the *Proviso* of this Statute along with you: 'Tis here provided, That no Words in this Law contained, shall be construed or expounded, to allow the Practice of Usury, in Point of Religion or Conscience. What think you of this?

Alph. I think there may be something of the Fineness of the Council of Trent in't; When the Article of Original Sin was debated by those Fathers, the Question of the Immaculate Conception came of course upon the Board. The Dominicans denied this Privilege to the Blessed Virgin, and the Franciscans were for the Affirmative. To give both these Parties satisfaction, the Council found out a Temper; and drew up the Decree in a sort of Neutral, and undetermined Expression; so that the Matter hung in suspence. Thus, when this Bill was passing, I conceive there were some few

Members

21 Jac. 1.
c. 17.

F. Paul's
Hist.

Members in the House of Lords, who believed Usury unlawful. These few, 'tis likely, being Persons of great Character and Interest, the Proviso was thrown in to content them. Now, if you mind it, the Language of this Proviso is much more soft, ambiguous and uncensuring,

El. 13. 8. than the Statute of Q. Elizabeth. It does not pronounce all Usury forbidden by the Law of God, nor call it detestable; it only declares, That no words in this Law, shall be expounded to allow the Practice of Usury, in Point of Religion or Conscience. No Words shall be expounded to allow it; no, nor to disallow it neither, by this Clause: I say, nor disallow it neither: For there's a medium of Neutrality between allowing and disallowing; and that is, leaving the Point undecided: If this wo'n't satisfy, I must observe farther, That either the Usury in the Proviso, must be meant of extortionary Interest, or else the Censure in the Proviso will be altogether strange and unintelligible. For if the Legislators believ'd all Loans upon Interest, a Trespas upon Conscience, and a Violation of Religion, why should they make a Law to state the Measure, and encourage the

the

the Practice? Would they venture to repeal the *Canon*, and enact a Contradiction to the *Bible*? This is too black an Imputation for the Prince then reigning, or any of his *Parliaments*. To reconcile them therefore to themselves, we are to suppose, that by *Usury* they only meant the taking a higher *Interest* cap. 13. than the Law allow'd. To this I may add, That 12 *Car.* 2. which is the last *Statute* about *Usury*, reduces *Interest* to Six *per Cent.* without the least Suggestions of Discouragement. Here are no Hints of Scruple, or Glancing remotely upon the Practice. Now the last *Act* of the Government, is like a Man's last *Will*, it stands against all the rest; against all the rest, I say, upon the supposal of any Clashing between them.

Misoch. If I should happen to change my Opinion, how would you advise me to manage?

Alph. To be favourable to the Poor, not to press upon the Necessity of any Person, nor ever to exceed the *Statute*; and if our Business is putting out Money, we must be contented with the Allowance of *Law*. To go farther, is down-right Injustice.

Misoch.

Misoch. What does the Law allow such a Man for his Trouble?

12 Car. 2.
13.

Alph. The Statute enacts, That all Scribeners, Solicitors, and Drivers of Bargains or Contracts, for any Money lent, who shall directly or indirectly receive above five Shillings for the procuring or forbearing an Hundred Pounds for a Year, and so proportionably, with respect to other Sums and Time; or shall take above Twelve-pence for making or renewing of the Bond or Bill for Loan, or for forbearing thereof, or for any Counter-Bond or Bill concerning the same, shall forfeit for every such Offence Twenty Pounds, and have Imprisonment for Half a Year. And one Moiety of this Forfeiture is to be for the King, and the other for the Prosecutor. The same Penalty is enacted by 21 Jac. 1. Cap. 17.

Notwithstanding this plain Provision, 'tis often disregarded. What Artifice is used to oppress our Neighbour, and grind the face of the Poor? The Bond or Mortgage is question'd, and the Money must be call'd in: Now all this is nothing but Feint and Grimace:

A

A good Fee for *Continuation*, shall dispel the *Procurer's* Scruples, and make the Security as firm as the *Bank of Amsterdam*. Thus *Interest* is unreasonably screw'd up, the Law scandalously broken, and the Needy oppress'd and undone. But my Journey calls me away, and I must enlarge no farther.

Misoch. I shall consider your Discourse.

Your Servant.

Q OF

OF AN
APOSTLE.

In a DIALOGUE

Between *Eusebins* and *Philarchæus*.

Euseb. **P***hilarchæus*, I'm glad to see you: I come for the satisfaction of spending a little time with you. But my Visit, I'm afraid, is unseasonable: You are engag'd with your Books, I perceive; and therefore I shall take my leave, and wait on you when you are more at leisure.

Philarch. *Eusebins*, I beg you to stay; I'm always at leisure for your Company.

Euseb. Sir, I thank you: And since you use to be so kind, as not to make your Studies any Secret to me, pray, what were you upon?

Philarch. I was reading a little *Ecclesiastical History*; you know, that Study is my Inclination: Indeed, considering the Dignity of the Subject, and the Interest

terest we have all in it, I think a Christian can hardly employ his Thoughts upon a better Argument. And here, amongst other things, I was reflecting upon the unpromising Beginnings of our Religion; with what a slender Force the first Undertakers set forward; and, what a strange Disproportion there was between the Cause and the Effect? In earnest, humanly speaking, if twelve private Men should make an Expedition against the Grand Signior, they would be as likely to succeed as the Apostles were in their Enterprize, when our *Saviour* left them.

Euseb. You mean before the *Day of Pentecost*, before the Descent of the *Holy Ghost*, before the *Comforter* had fortified their Spirits, *led them into all Truth*, and furnish'd supernatural Assistance: But when they were thus qualified, and reinforc'd from Heaven, I hope you think the seeming Impossibility vanish'd, and that the Prospect was much alter'd.

Philarch. Without doubt.

Euseb. Well! since you have brought this Discourse upon the Board, methinks the Honour of the Apostolical Office has a surprizing Lustre; the Representation,

the Nature of the Employment, the Evidence of the Credentials, the Hazards of the Execution, &c. are all circumstances of Greatness and Distinction.

Philarch. I'm of your mind: But, you know, they had not all the Advantages of Great Men; their Education was low, and their Condition extremely private and unornamented.

Euseb. Their Commission was the better attested upon that Score, as we shall see hereafter. However, their Condition at first, was not every way so mean as you seem to suppose it.

Philarch. How so?

Euseb. You know, the *Apostles* were all *Jews*: Now, if length of Descent and Genealogy are Marks of Condition, the *Jews* were the best Gentlemen in the World. They kept Registers of their Families, could run their Pedigree to the Head of their Tribe, from thence to *Abraham* and *Noah*, and so on through the *Antediluvians* up to *Adam*. Thus every Man could prove himself extracted from Persons of Figure, and had Patriarchs and Princes in his Ancestors: The First Part of these Records were preserv'd in the *Old Testament*, and the Remainder was carried on by the care
and

Josh. 7.
I Chron. 9.
Nehem. 7.
Ezra. 2.
Luke. 3.
Philip. 3.
Joseph.

and custom of that Nation. Thus, as a foreign Ambassador reported, That the *Roman Senate* look'd like an *House of Kings*; so we may say of the *Jews*, That they were a whole Commonwealth of Nobility.

Philarch. So it seems: But, to go on with your Observation, had the *Jews* any peculiar Reasons to be thus careful in preserving the Records of their Families?

Euseb. Yes: By the Promises made to *Abraham*, and the Prophecy of *Ja-* Gen. 49.
cob, they knew the *Messiah* was to descend from their Nation: This Promise being at first made at large to the *Jews*, every Family had some Prospect of the Blessing, and conceiv'd themselves interest'd in it. This Expectation made them guard the Evidences of their Descent. For unless they could prove themselves extracted from *Abraham*, they had no pretence to the Honour of having the *Messiah* born in their Family.

Besides; Their Right to the distinguishing Privileges of the *Mosaick Covenant*, depended on their Genealogy: For to make out their Title, they must either prove themselves *Jews* by Birth, or *Profelitism*, which would oblige them

to run up the Register to a full Discovery. Now the *Profelites*, tho' they had the Liberty of the Country, the Protection of the Government, and the Benefit of the *Jewish* Religion, yet they were not allow'd to possess any Estates in Land. For the *Edomites* and *Egyptians*, who had more Favour than other Foreigners, were not admitted into the

Deut. 23. 8. *Congregation of the Lord till the Third Generation*: But before this Period could happen, the whole Country was divided by *Joshua*, and by the Constitution intail'd upon the Original *Israelites*.

We may observe farther, That as God had determined, the *Messiah* should be born of the Tribe of *Judah*; so it was necessary, that the several Genealogies of that Tribe should be very publickly known. That this might be more effectually secured, the care of Genealogies was made the Inclination of that People, and the *Civil* Interest particularly incorporated with it.

And that they had Family-Records of sufficient Antiquity, appears from the History of the *Scriptures*.

Thus, when *Achan* was tried about the *accursed Thing*, the guilty Tribe was throughly distinguish'd into Families, Households,

Houſholds, and Perſons, and all the ſeveral Subdiviſions oblig'd to appear before *Joſhua*. Neither was this Diſtinction embarras'd by length of Time, as we may learn from the Book of *Samuel*: For when all the People met I Sam. 10. about the Election of a King, when they enquir'd of God about the Choice of the Perſon, the Tribe of *Benjamin* was taken: And here the branching of that Tribe into their reſpective *Houſes*, is as clear as in the former Inſtance.

Farther; 'Tis ſaid in *Deuteronomy*, That a *Baſtard* ſhall not enter into the Deut. 23. Congregation of the Lord to his Tenth Generation. How could this Diſtance of Deſcent be known without a ſort of *Heralds Office*, or exact Register, which by the Conſtitution of that Nation was requir'd to be kept?

To proceed: The Pedigrees of the Families of this Nation, are carried down to the *Captivity*, and ſome of them farther, as we may ſee from the *First of Chronicles*, where 'tis ſaid, (*Chap. 9.*) That all *Israel* and *Judah* were reckon'd From Chap. I. to Chap. 10. by *Genealogies*, and written in the Books of the *Kings of Israel* and *Judah*.

Philarch. You know, the Captivity made a terrible Revolution in the Fortune of the *Jews*: And when Towns are sack'd, and Kingdoms conquer'd, *Records* are oftentimes sunk in the common Calamity.

Enseb. You say well. But that this was not the case of the *Jews*, we may collect from the Account we have of their Return from *Babylon*; where, among other things, we may take notice, That the Children of *Habaiah*, &c. were put from the Priesthood, because they could not prove their Descent from *Aaron*. Neither need we wonder at this Exactness; for now the coming of the *Messiah* drew nearer, and the Promises were more express.

Besides; Tho' they lost their Country by *Nebuchadnezzar*, they knew the Storm would blow over; they had Prophets to support their Spirits, and assure them of a Return. Now, without preserving their Pedigrees, Property would have been strangely perplex'd at their coming Home: For after the Country was canton'd and apportion'd amongst them by *Joshua*, 'twas irrevocably settled upon the respective Families. For tho' a Man might convey
away

Ezra 2.
Nehem.
Chap. 7.
v. 63, 64.

away his Land for a small Term of Years, yet it was to revert to him or his Heirs at the Year of *Jubilee*, tho' the Purchase-Money was unpaid. Thus their Pedigrees being a Title, and in some measure a *Terrier* to their Estates, 'tis no wonder to find them carefully preserv'd.

Estates being thus govern'd, made *Nehemiah* much troubled to see the Lands of the *Jews* alienated, and the Nehem. 5. Laws of Inheritance over-born.

Philarch. Truly, I think, you ~~have~~ have made it pretty plain, that the Captivity of *Babylon* did not make any Break in the *Genealogical History* of the *Jews*.

Euseb. Not at all, in the two Tribes of *Judah* and *Benjamin*, and the *Aaronical* Line of *Levi* * : In this condition * 1 Chron. 9. they stood, till the *Genealogies* of the Nehem. 7. Ezra, &c. Great Men were first disturb'd by *Herod*, till *Jerusalem* was burnt by *Titus*, till the *Jews* were miserably harras'd by *Adrian* all the Empire over. And tho' at this time of day, a Thousand Years goes a great way in a Prince's Family, and often drives him to the obscurity of a *Peasant*; a private *Jew* could stretch this Period four or five times over, and bring the

the Top of his Pedigree to *Paradise* and *Heaven*.

Thus, for the purpose; *St. Paul* informs us of his being a *Hebrew* of the *Hebrews*; that is, his Ancestors were originally *Jews*, not *Profelites*: He was, as he explains himself, of the *Stock of Israel*, of the Tribe of *Benjamin*. Now which way could this be known, but by *Genealogy* and *Length of Record*?

To give another Instance: *St. James the Just*, Son to *Cleopas*, and Cousin German to our Saviour, is stiled an *Apostle* by *St. Paul*: 'Tis true, he was none of the *Twelve*; and therefore *St. Hierom* calls him the *Thirteenth* in that Quality.

However, he was prefer'd to be the chief of the *Apostolical College*, and chosen by *Peter*, *James* and *John*, to the *Chair of Jerusalem*: Now this illustrious Bishop being the Son of *Cleophas*, *Joseph's* Brother, his Pedigree must be the same with that of our Saviour,

which, by the Evangelist, is carried on to the First of *Genesis*. This is a slender *Addition* in the Character before us; but I mention it only, to shew the *Apostles*, even at first, had something to recommend them in the modern Notion of Esteem. And now, if you please,

we will proceed to something else.

Philarch. Pray, take your Method.

Euseb. I say, then one Branch of Advantage in the Apostolical Office, is the Greatness of the Representation: Which consists, *First*, In the Person represented; *Secondly*, In the manner of representing. As to the *First*; You know, the credit of a Representing Character rises in proportion to the Quality of him that gives it. The *Agent* is consider'd for the Dignity of his Master. This Rule states the Honour of Commissions, and governs the Preference of Ambassadors. To apply this: The Apostles were sent by no less a Person than our Saviour himself, by the Deity incarnate, by him who has *all Power in Heaven and Earth, is King of Kings, and Lord of Lords*. But this is not all; the manner of Representing is another Circumstance of Advantage: They had not their Authority from any subordinate Power, from any superiour Minister, like Under-Officers in the *State*. No: They acted by immediate Commission, set out from the Seat of Majesty, and had their Instructions from the Prince himself: *As my Father sent me, so send I you: Go ye therefore and teach all Na-*
St. John
20.
St. Matth.
28.
tions, 28.

tions. So that whether we consider the Master, the Manner, or the Extent of the Commission, they are all Marks of peculiar Advantage: What Train, what Equipage, what Mortal Embassy can pretend to the Lustre of this?

Philarch. You have just touch'd something about their Employment. Will you please to go on with it.

Euseb. Yes: And from this Topick you'll find their Character will rise extremely; 'tis the Bulk and Serviceableness of Business, and the Use it has in the World, which makes an Employment honourable. And can any thing compare with the Apostles in this Particular? Were they not to form and instruct the Church, and to govern the most Noble *Society* upon Earth? Were they not to publish the Mysteries of Redemption, the Offers of the *New Covenant*, and the Glories of the other World? Did they not refresh the Laws of Nature, reform the Standart of Worship, and *bring Life and Immortality to Light*? Were they not to settle Peace and Piety, to bring Justice into Practice and Credit, and to banish Sensuality and Pride? In short, Were they not to rescue the World from Vice and Ignorance, to bring

bring them from *Servitude* to *Freedom*, from *Darkness* to *Light*, from *Satan* to *God*? And can there be any thing more illustrious, than to make Laws for Eternity, to be Vice-Roys of Heaven, the Universal Blessings of Mankind, and the prime Instruments of immortal Happiness? Farther; Their Business was to inform the Understanding, to sweeten the Temper, and raise the Affections to a nobler pitch; to make the Covetous Open-handed, and the Ambitious contented with their Lott; to disarm Passion and Revenge, and suppress those mutinous Qualities which ruffle and disturb *Society*; that Men might beat their *Swords into Plow-shares*, and their *Isa. 2.* *Spears into Pruning-hooks*, that Nation might not rise against Nation, nor be tempted to learn War any more: Their Instructions were to combat the Prejudices of Education, the Impostures of Doctrine, and the Barbarities of Custom: They had nothing of *Holofernes's Commission*, to afflict the whole Earth; *Judith 21.* to carry Conquest in one Hand, and Desolation in t'other. To turn Cities into Rubbish, to stain the Rivers with Blood, and strew the Fields with the *Carcasses of the Slain*. The *Heathen Expeditions*

* *Afchyl.*
Septem.
ad Theb.

Psal. 91.

Malac. 4.

peditions had quite another View. Their Generals had Terror and Destruction in their *Banners*: Their *Motto*, like that of *Capaneus* *, was $\omega\rho\eta\sigma\omega\ \omega\theta\lambda\iota\upsilon$. They were like the *Pestilence that walks in Darkness*, a *Thousand* fell beside them, and *Ten Thousand* at their *Right Hand*. Their *Triumphs* were *Servitude* and *Ruin*; and their *Lawrels* grew out of the *Miseries* of *Mankind*. But the *Apostles* had no such *Design*: Their *Progress* was great, 'tis true; They conquer'd at a mighty *Rate*, but then their *Victory* had *Healing in her Wings*: They made no *Orphans* nor *Widows*; *Peace* and *Plenty* were undisturb'd, and *Improvement* kept pace with them. The *World* was much the better for their *Success*: It grew much more *inoffensive* and *serviceable*, more *acceptable* and *engaging* than 'twas before. And this may serve to shew the *Advantage* of their *Character*, from the *Nature* of their *Employment*.

Philarch. I confess, their *Design* was noble and *beneficial* in the highest *Degree*: For, what can be greater than to *retrieve* the *Dignity* of *Human Nature*, to bring the *World* to a *Paradisical* State, and oblige *People*, in their

their best capacities of Happiness? I remember, you mention'd something about the Evidence of their *Credentials*; if you mean their *Miracles*, I desire you would please to speak to that Circumstance.

Euseb. That was my Meaning, and therefore I shall proceed upon what you suggest. And here the first Miracles we meet with, were wrought upon themselves, to demonstrate their *Mission*, and qualifie them for their Function. *When the Day of Pentecost was fully come, and they were all assembled, there came suddenly a Sound from Heaven, as of a mighty rushing Wind, and fill'd all the House, &c.*

Philarch. The Circumstances of this Narrative are all extraordinary: The Wind was sudden, without any Signs to expect it; 'twas contrary to the Summer-Season of *Pentecost*; 'twas confin'd to the Apostles *Room*, as appears pretty plainly from the *Text*: And in fine, like the Storm at *Elijah's Cave*, it had I Kings 19. all imaginable Marks of a supernatural Presence.

Euseb. Then we are told, That Fire in the Figure of *Tongues*, sat upon the *Heads of each of them*: This was an Emblem

Emblem of the Gift of Languages, and the Miracle was as bright as the *Flame*. It made a great Noise in *Jerusalem*, and abundance of People came to see the Apostles, and examine the Truth. And here these *Men of Galilee*, who had neither travell'd out of *Jewry*, nor been bred to *Letters*, were qualified to converse with all Foreigners, and spoke as many Languages on the sudden, as would take up the Study of a whole Life. This was a glorious Attestation: This must needs make their Commission undisputed, and their Character indelible. Should a Prince be proclaim'd from the Skie, anointed out of the *Ampoul*, and crown'd by an Angel, his Authority could not be more visible.

Philarch. You know, *St. Paul* was none of the Apostles at this Descent of the Holy Ghost.

Euseb. That's true; but then he had an equivalent Evidence for his *Mission*. When he travelled from *Jerusalem* to *Damascus*, a Scene was open'd from Heaven, and our Saviour himself convers'd with him: The Company were all astonish'd, and *St. Paul* struck Blind with the Lustre of the Vision: And being afterwards cured by Miracle; he

had

Acts 2. 9,
10, 11.

Acts 9.

had no Assistance from the rest of the *Ibid. v. 18.*
 Apostles ; his Instructions came all from
 his Master's Hand, and were given by
 immediate Revelation. And as they
 were commission'd by Miracles, they *Gal. 12.*
 were likewise enabled to work them.
 They restor'd the Lame to their Limbs, *Acts 3.*
 the Blind to their Sences, with a word *Acts 9.*
 speaking : They had Life and Death
 in their power ; their Presence was *Acts 5.*
 sometimes Mortal ; and sometimes a *Acts 9.*
 Retreive from the Grave. They ex-
 pell'd Devils and Diseases, without so *Acts 19.*
 much as seeing the Patient ; and their *Acts 5.*
Shadow was look'd on as a Cure.

Philarch. What you observe, puts
 me in mind of the Cripple, *Acts 3.* This
 Man had been lame from his Birth, *Acts 4.*
 was disabled to the last degree, and
 more than Forty Years old ; and yet
 upon St. Peter's taking him by the
 Hand, and bidding *him rise in the*
Name of Jesus Christ, he immediately
 springs up, and commands his Motion
 with as much ease and vigour as if
 he had always been well. To have the
 Figure and Strength of the Muscles,
 the Condition of the Nerves, the Cra-
 sis of the Spirits, all set right in the
 turn of a Hand, is an amazing Con-
 sideration!

sideration! The speed of the Performance, the instantaneous Blessing, is surprizing to Thought! What a magnificent thing is a *Miracle!* To give Limbs in this manner on the sudden, is next to the Greatness of Creation! Had this Poor Man been curable by Surgery or Physick, how long would he have been in coming thus forward? How heavy is meer Nature in her Progress? How feeble are the Force of Drugs, and the Prescriptions of Art?

Enseb. Your Discourse gives me a farther Thought upon our Saviour's Miracle, in raising the Widow's Son to Life: He stop'd the Hearse as the Corps was going to be buried; and did no more than pronounce this short Expression, *I say unto thee, Young Man, Arise:* At these few words, the Dead fate up, and the Miracle was finish'd. And does it not almost over-set the Mind with Admiration, to consider the mighty Alteration? that so wonderful an Effect should be brought about by *Means*, and Time so very unpromising? that a single Moment, a Word speaking, should be powerful enough to fetch a Creature from *Privation* to *Habit*;
from

from such Distance and Opposition of Condition? to set the stagnant Humours afloat, to throw so sudden a Motion into the Blood, and make the Pulse beat after so great an Intermiſſion; to retrieve the Functions of Life, and revive the conciousness of *Sensation*, when they had all been smother'd and extinct for so long a time; to rebuild so curious a Structure, when 'twas tumbled into Ruin, and Rubbish: To do all this *in the twinkling of an Eye*, by pronouncing a few Syllables, and by the bare force of *Will* and *Command*, is an astonishing Operation. This is plain exerting the Deity, an open Stroke of Omnipotence, and a Flash of *that Light to which no Man can approach.* I Tim. 6.
 This makes me recollect *Longinus's* Remark upon *Moses*; *Longinus*, I say, a Προειδὺς Ἰσραήλ great Master of Stile and Thinking, he admires the *Sublime* in this Expression, *And God said, Let there be Light,* and Gen. 1.
there was Light: He tells us, *Moses* was undoubtedly no ordinary Person; that tho' the words were plain, the Sence was extremely Noble, and describ'd the Majesty of God with wonderful clearness.

Acts 9.

Methinks the Miracle above-mentioned of our Saviour, and that of St. Peter on *Tabitha*, has a great resemblance to the Force of that *Fiat*; *Let there be Light, and there was Light.* 'Tis true, there was *Matter* pre-existent in the first case; but to drive out so strong an Effect at an Instant, without any compass or proportion of Time, is almost as amazing as the other. Well! Tho' the Powers of Nature are admirable, yet, as you observe, she is very slow in her March, and weak in her Motion, compar'd with him that made her. The Vigour of *Second Causes*, is but Impotence to the *First*. The *Succours* of common Providence, are nothing to the *Force* which God has reserv'd in his own Hand.

Philarch. That's certain: And therefore Miracles are powerful Means of Conviction. To make the Deaf hear, the Dumb speak, the Dead revive, without Art or Application, are evident Proofs of Divinity: Such Topics, one would think, might extort Belief. When the Apostles came thus in the *Demonstration of the Spirit, and of Power*, they had little need of the *enticing Words of Man's Wisdom.* Mi-
racles

acles are the most irresistible Rhetoric: This, one would imagine, must over-bear all Opposition; and that no Ignorance, no Prejudice or Passions, could stand against them. When *St. Paul* was thus supplied, what occasion had he for the Flourish and Tinsel of the Heathen Orators? Tho', in my Opinion, his Speech to King *Agrippa*, has *Acts 26.* as much Force and Address, and much more Greatness of Mind, than any thing I have met with in *Demosthenes* or *Tully*.

Euseb. Your mentioning King *Agrippa*, puts me in mind of the Splendor of *Acts 25.23.* the Appearance, and of the noble Freedom with which *St. Paul* delivered himself.

Philarch. I don't wonder at all at that: For besides the Advantage of his Education, he had his Cause and his Master to assist him. *Eusebius*, tho', I hope, I pay as great a Submission to the Character of a Crown'd Head as another, yet I can't help saying, That in my Opinion, a Prince made but a lean Figure in comparison with an Apostle. What is the Magnificence of Palaces, the Richness of Furniture, the Quality of Attendance; what's all this to the

Pomp of Miracles, and the Grandeur of supernatural Power? Mines of Gold, and Rocks of Diamonds, are but the Glimmerings of a Glo-worm to such Lustre as this. To reinforce, or stop the Vigour of Second Causes, to change the Course of Nature, and make Death and Disease give way, is a much more shining Appearance than to be surrounded with Guards and Armies, and march in all the Glitter of Human Glory. What a little thing is the raising a Noble Structure, the Temple of *Herod*, the *Louvre* or the *Escorial*, to the raising a Man from the Dead? A Prince can raise a Subject from Poverty to Wealth; He can give a Cripple *Silver* and *Gold* enough, but he can't give him Limbs or Sences; he can't pronounce that powerful Sentence, *Rise up and walk*. A Prince can bestow Marks of Distinction, and Posts of Honour and Authority, but he can't give the *Holy Ghost*, he can't register his Favourites among the Quality of Heaven, nor entitle them to the Bliss of Eternity. No: These Powers were Apostolick Privilege, and the Enclosure of the Church: The Prerogative Royal can't stretch thus far; these Jewels

are

are not to be found in the Imperial Crown.

Euseb. If you please, we'll take leave of this Head, and go on to another Circumstance of Honour in the Apostolick Function.

Philarch. You mean the Difficulty and Hazards of the Execution.

Euseb. I do so. And here I think the Apostles Prospect was as black as could be: They were to oppose the Religion of the *Jews*, to alter the *Customs which Moses had delivered*, and decry the Expectation of a *Temporal Messiah*: They were to charge the Government of that Nation with the highest Crimes imaginable; they were to tell them to their Faces, That they had *betray'd the Saviour of the World, and kill'd the Prince of Life*: How such a Acts 3, and 7, &c. Message as this would be entertain'd by the obstinate *Jews*, they might easily foresee. The *Jews*, I say, the most hardned in Prejudice, the most bigotted to Error and Superstition. The Precedent of our Saviour's Usage was sufficient for this purpose; They stood out against the Evidence of his Character, slander'd his Innocence, blasphem'd his Miracles, and resolv'd to murder him

for raising *Lazarus from the Dead*. Besides, our Saviour had fore-warn'd his Disciples what they were to expect: *That they should be hated of all Men for his Name's sake; that they should be cast out of the Synagogues, brought before Kings; and that those who kill'd them, should think they did God service.* This Prediction of rugged Treatment, was plainly declar'd; 'twas part of their Master's Doctrine; and the Truth of it was equally unquestionable with the rest.

Philarch. The Predictions you mention, related to their Reception amongst the *Heathens* as well as the *Jews*: Indeed, what could they expect less from People debauch'd by Custom and Religion; a People that could plead Antiquity for their Error, and vouch their Gods for their Vice? What likelihood was there, that a Doctrine of Hardship and Self-Denial, of distant Hopes and unpalatable Pleasures, should be relish'd by a World over-grown with Appetite, sunk in Sensuality, and enslav'd to Money and Ambition? Thus, humanly speaking, they had reason to expect Discouragement and Opposition, and to prepare for nothing but Suffering.

ing. But when I consider them *endued with Power from on High*, this alters *Luke 24.* the case extremely. When the *Com-49.* *forter* was their Guard, and Omnipotence appear'd for them, their way was smooth'd, their Courage hardned, and they had, as it were, an exemption from the Infirmities of their Kind.

Euseb. Under favour, this Miraculous Assistance was no Armour of Proof; 'twas ne'er design'd to make them invulnerable, or to set them above Violence and Out-rage. 'Tis true, they were fully qualified for the Discharge of their Function. But still common Nature hung about them; they were sensible of Want, and expos'd to Injury: Their Miracles were to prove their Mission, to make way for their Doctrine, and more for others than themselves. When They were concern'd in the Benefit, the Interposition of Heaven was more immediate. Thus *St. Peter* was rescued from Prison by an Angel, and not by a Miracle wrought by himself. *Acts 12.* Indeed, by what the Apostles suffer'd, 'tis most likely they could not always work Miracles. Afflictions are very uneasie to Flesh and Blood, and we are glad to discharge them fairly as soon

*Acts 14.
& alib.*

*2 Cor. 1.
1 Cor. 4.*

soon as we can. Now the Apostles were persecuted from one City to another, *press'd above measure*, pinch'd with Hunger and Cold, made a *Spectacle* of Contempt, and harrass'd with all the Hardship imaginable. They were sensible of this Disadvantage; they would, 'tis likely, have thrown it off too, had they been back'd with Permission and Power. 'Tis true, their Patience was not over-set; they were not tired with their Commission. But this hinders not their willingness to move with greater ease. However, God was pleas'd not to make them impregnable; they were left under the Passiveness of Human Nature; Poverty and Pain could reach them; they cur'd the Diseases of other People, but felt their own.

Philarch. The Miracles they wrought notwithstanding, shou'd, one would think, have supported their Character, and kept them from falling into Neglect.

Euseb. I observ'd to you before, this supernatural Light was not constantly streaming down, this Glory was not perpetually upon their Heads, neither did they always appear in their *Robes*

of

of State. Besides, The Opposition of their Doctrine to the Corruptions of Human Nature, made their Miracles less regarded: People were unwilling to own their Credentials, and surrender to such unacceptable Truths: Thus, tho' they were sometimes taken for Gods, worshipp'd with Sacrifice, re- *Acts 14.* ceiv'd like Christ Jesus himself; yet *Gal. 4.* at another time, they were counted Deceivers, imprison'd, and stoned, and no Indignity thought too heavy for them.

Philarch. I confess, the Apostles had a very difficult Employment; their Resignation was put to the Proof, and their Fortitude try'd to the utmost. They did not command Nature for themselves, nor grow rich and easie by their wonderful Performances. And besides, There seems to have been Intervals of Darkness, Breaks and Interruptions, and that sometimes, like *Samson's*, their borrow'd *Strength* departed from them; departed, I say, for the heightning their Merit, and not through any Fault of their own. *Moses* and *Joshua* were put in a Post much more agreeable to the Inclinations of Human Nature: They were at the Head of a numerous

merous Nation, commanded vast Armies, and had Grandeur and Power to support their Spirits. And as for their Miracles, they were constantly supplied, and had all the Blaze and Terror imaginable. They made a Road of dry Land through the Sea, dissolv'd Rocks into Rivers, and stop'd the Course of the Sun: This alarm'd to a great Distance, and made the Heathen tremble before them. This Service might even have been courted by Flesh and Flood: Who would not have strove for such Stations of Honour, and been glad of such a shining Distinction? Now tho' the Apostles Miracles were as much above the Force of Art, sufficiently publick, frequently repeated, and every way as unquestionable, yet the first Report reach'd not so far, neither was the Voice of Heaven altogether so loud. There was not altogether such an Eclat, such Thunder, such renversing of Nature as in the other: The state of the World was now alter'd, and Mandkind farther improv'd; there was not now the same Motives to be always Flashing from the Skie, and astonish People into Belief; and therefore God left something to probability of Temper, and the reasonableness
of

of the Christian Doctrine. However, by this Dispensation, the Apostles were somewhat less understood, the Difficulties of their Business encreas'd, and they lay more obnoxious to rugged Usage.

Enseb. Notwithstanding your Comparison, I hope you don't think *Moses* or *Joshua* were govern'd by any secular View in their Obedience.

Philarch. Far from it; that would be a most unjust and presumptuous Conjecture! Ease and Ambition had no Ascendant: They would, doubtless, have serv'd God in a more private and discouraging Station, with the same Zeal they did in their own.

Enseb. We are agreed. And by this time I hope 'tis plain, that the Apostles Virtue was brought to the Test; that they foresaw the danger of the Enterprize; that they engaged notwithstanding the Discouragement; that when the Storm fell upon them, they bore it with the greatest Bravery, and distinguish'd themselves with all imaginable Advantage.

Philarch. Have you any thing else relating to the manner of their Behaviour?

Enseb.

Euseb. Yes : Some few Particulars which I shall briefly touch on.

Philarch. Pray, let's hear them.

Euseb. I might take notice, how strictly they liv'd up to their own Rules, how exactly their Practice and their Precepts agreed ; how remarkable they were for their Sobriety, their Integrity, their Contempt of the World, *coveting no Man's Silver or Gold, corrupting no Man, defrauding no Man, giving Offence neither to Jew, Gentile or Christian ; appealing to their Converts, how holily, how justly, how unblamably they had behav'd themselves.* I might observe the Ardour of their Charity ; Their Kindness to the World was unalterable, their Zeal not to be discourag'd : No Disappointment, no Danger, no Barbarity, could dishearten them from doing Good. But I shall wave this part of their Character, and remark, in a word or two, the generous Freedom they used in the Discharge of their Office.

1 Cor. 10.

1 Thess. 2.
& alib.

Philarch. With all my Heart ; a little of that, if you please.

Acts 5.

Euseb. When they were all imprison'd and silenc'd by the Order of the Government, we find them the next Day in the Temple, teaching as publickly as ever.

ever. And when they were brought before the *Sanhedrim*, they declar'd in open Court, That that *Jesus*, whom the *Bench* had murther'd, *was rais'd from the Dead*, was a Prince and a Saviour; and that 'twas from him they were to expect *Remission of their Sins*. With this severe Plainness, *St. Paul* treated *Felix* the Vice-Roy of *Judea*: He talk'd so home to him about *Justice*, about *Temperance*, and *Judgment to come*, that the Governour forgot his Character, drop'd his Grandeur, and trembled before his Prisoner.

Ibid.

Acts 24.

Philarch. I think the Holy Apostles spoke in the same intelligible Language to their Converts, upon occasion.

Euseb. That they did: They understood nothing of some Peoples modern Ceremony and Address; they conceal'd no necessary part of Instruction, for fear of Displeasure: They scrupled not to publish their Commission, and set forth their Authority: They told the *Laity* plainly, that they were *Ambassadors of Christ*, that they were *their Fathers*, that they were to *rebuke sharply*, and that no Man had the liberty to *despise them*.

1 Cor. 4. &c.

Tit. 1.

Euseb.

Philarch. Yes : And that the People were to obey them and their Successors, and submit themselves.

Heb. 13.

Euseb. And yet this Plain Dealing was not only with the Vulgar : The Apostles were concern'd with Persons of Quality, as we may collect from St.

Acts 13.

Paul's converting *Sergius Paulus*, Lord Lieutenant of *Cyprus*, from the honourable

Acts 17.

Women of *Thessalonica*, from *Dionysus* the *Areopagite*, from the Saints of *Cæ-*

Philip. 4.

sar's Household, from the same Apostle's

1 Tim. 6.

Charge to *Timothy* concerning the *Wealthy*, from his and *St. Peter's* Injunction

17.

1 Pet. 3. 3.

about *Pearls* and Richness of *Habit*. However, they declar'd openly against

1 Thess. 2.

Flattery, *Over-complaisance*, and having any Person in *Admiration* because of *Ad-*

5.

vantage. (*Gal. 1. 10. Jude 16.*)

Philarch. I'm convinc'd by what you say, That the Apostles were every way great, and unexceptionable ; that their Manner was impartial, and their Conduct admirable : They did not, I perceive, shew most of their Authority where there was least need on't ; they did not palt the *Poor* with their Discipline, and let the *Rich* sin as much as they pleas'd ; they were Strangers to politick Connivance, did nothing out
of

of secular Regards, nor were in the least govern'd by Interest or Fear.

Euseb. Not in the least: And now, if you please, for a conclusion of their Character, we'll add a word or two about their Success:

Philarch. That, I think, may not be amiss.

Euseb. Tho' when an Enterprize is honourably engag'd in, well concerted, and vigourously pursued, Disappointment is no lessening of Commendation: Yet that which is undertaken for the Benefit of others, being really profitable only so far as the Effect reaches, it may not be improper to mention the Success of these Holy Men: For by this we may see, how much the World has been oblig'd by them. Now there was scarce any Place so remote, any People so barbarous, where they did not make Profelites. They almost literally perform'd our Saviour's Commands of *Preaching* St. Mark *to every Creature.* And *St. Paul* tells us, 16. *Their Sound went into all the Earth, and* Rom. 10. *their Words unto the Ends of the World.* *St. Peter*, *St. John*, and *St. Paul*, had Converts in the greatest part of the *Roman Empire.* *St. Bartholomew* and *St. Matthew* carried their Commission as far as *Æthiopia*; *St. Simon the Canaanite*,
 S preach'd

preach'd the Gospel in *Mesopotamia*, *Ægypt* and *Persia*: *St. Andrew* travell'd to the Coasts of the *Black Sea*, and from thence went Northward into *Schythia*: And *St. Thomas* stretch'd Eastward to *Malabar*, the Gulph of *Bengale*, and as far as the Island of *Sumatra*. In all these Places, they propagat'd the Faith, form'd Churches, and settled a Fund for the Happiness of Posterity. In short, they travell'd almost as far as the Sun, and the Seasons, saw their Master have the *Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession*. This Remark shews, how great Benefactors they were to the World, how indefatigable in their Labours, and how faithful in the discharge of their Office.

Psal. 2.

Philarch. Yes: And it shews likewise the Assistance from Above, the supernatural Qualifications, the miraculous Power which went along with them. Without such *Auxiliaries*, they must all have sunk in the Attempt. How was it possible for a few poor Men so low in their Interest and Education, to break through the Opposition of *Jews* and *Gentiles*? to baffle their Learning, and despise their Power? to make them throw up their ancient Belief, and renounce

nounce that Life they were most in love with? Thus unpromising were the Apostles in their natural Capacities, thus short in their proper Strength; and therefore their wonderful Success is an illustrious Proof of an Omnipotent Concurrence, asserts their Mission and their Doctrine beyond all dispute.

Euseb. Your Observation is just: And now, I think, 'tis time to dismiss the Argument. For I need not tell you, how much they suffer'd through their Progress, and how gloriously they went off into the other World. But before their Departure, they took care to perpetuate their Authority, and provide Governours for the Church. Thus the Jurisdiction was convey'd to Bishops and Priests: This Succession has continued, without interruption, for above Sixteen hundred Years: And, I suppose, you'll easily grant, it stands upon unquestionable *Records*, and is honourably descended.

Philarch. I must deny my Reason strangely, and in a manner my Sences, if I should doubt the *Records*: But, I see, you are somewhat in haste, and therefore I must take my leave.

Euseb. Your Servant.

SOLITUDE.

Solitude promises fair, and is a strong Entertainment to a melancholly Fancy : But were the Notion driven up, and try'd in its farthest extent, we should quickly change our Opinion. Like a great many other things, 'tis better in Prospect than Possession : Like a Summer's Cloud in the Evening, it looks soft and fine at a Distance, and presents us with a great many pretty Figures ; but when you come close to the Object, the Colours are rubb'd out, and the Substance shrinks : And there's nothing remaining but empty Air ; nothing that will either please the Eye, or fill the Grasp. Man was never design'd to be perfectly detach'd, and live independently of his Kind. He was not made big enough for that Condition. *Adam* was created in the Growth of his Stature, in the Perfection of his Species, and had nothing of the defenceless

less State of Infancy to run thorough: There was nothing but Plenty and Pleasure, Innocence and Security, in view: He had neither Want to distress him, Danger to alarm him, or Guilt to make him uneasy. But notwithstanding this *Paradise*, both *without* and *within*, God saw his Being imperfect, and that 'twas *not good for him to be alone*. And if Happiness is impracticable without *Society*, if Solitude, strictly taken, won't do in *Paradise*, 'tis in vain to expect from it elsewhere. Were one's Circumstances never so easie, and well fortify'd, there's a Pleasure in the communication of Thought, in the intercourses of Friendship, and the Testimonies of Esteem. Human Happiness in a single Breast, is like Flame without Air, apt to be smother'd, and go out. Thus *Seneca* declares, That if Knowledge and Epist. 6. Wisdom was offer'd him on the Terms of a Secret, and that he must not say a word on't, he would positively refuse the Present.

Tully carries the Hint somewhat higher: If a Person, says he, of Sence De Offic. Lib. 1. and Probity was furnish'd with all the Blessings of Life, and had never so much Wealth, Leisure, and Largeness of Understanding, yet if he was barr'd all manner of Company, and never allow'd so

much as to see a Man, he had better throw up his Being, and fairly take leave of the World. These great Men might possibly have somewhat of Vanity in in their Fancy :

Perf.

*Scire tuum nihil est nisi quod scias hoc
sciat alter.*

The Furniture of the Mind must be brought out to view and comparison : Advantage is lost in the Dark. What signifies Beauty without Admirers, or Finery lock'd up in a Chest ? Thus

Tacitus.

Germanicus, as I remember, was sorry his Troops were cut off ; he had lost, he said, so many Witnesses of his future Conduct and Courage, and wanted them alive to commend him.

However, A Man well accommodated, may love Company from a more generous Motive : To transfuse his Satisfaction, and shew his Good Nature ; to instruct, to oblige and entertain.

But to take the Case at the hardest ; Pride is not the only unhappy Reason that makes People unwilling to live alone. No : Solitude gives too much leisure for Reflexion, opens an unacceptable Scene, and shews a Man the Poverty of his own Nature. For let the Out-side look never so fair, 'twill by no means bear the Test of a thorough
Inspe-

Inspection: The Stores, when examin'd, will fall strangely short. The most knowing and powerful will soon be at a stand: They'll quickly perceive their Understanding puzzled, and their Will check'd, in abundance of things. Besides, The Uncertainty of the Future, and the Thoughts of Death will crowd in: In short, Nothing but the Supports of Religion can make a Man fit to entertain himself: Now, Company gives Business and Diversion, draws the Mind abroad, and keeps People's Thoughts from preying upon themselves.

However, Nothing pleases long together: Ignorance, Interest and Humour, make the World somewhat unfociable: And therefore, when we overrate our Pretensions, and promise ourselves too much, 'tis odds if we are not baulk'd. Now, when Expectations run high, and Passions are lavishly let loose, Disappointment is a hard Chapter. And because we are not caress'd in our Folly, humour'd in our Pride, and treated up to the Extravagance of our Demands, we complain of ill Usage, and grow chagrine and sick of the World. And if we can't be courted, and have our Will,

make Company no longer: How often does the Declensions of Interest, the Misfortunes in Love or Ambition, drive People out of Business and Sight, and make them withdraw to Privacy? Thus Children, when they are cross'd in their Fancy, walk off, and stand sullen in a corner.

Some People retire to conceal their Defects. They are sufficiently acquainted with the lean Temper of the generality; how forward the World is to spy out a Fault, and publish a Disadvantage: And therefore, they are unwilling to have the Imperfections of Age or Fortune gaz'd at, and remark'd. Too much Light discovers the Wrinkles, which makes them chuse to sit out of the Sun.

Sometimes Retirement is made a Colour for Liberty. Men withdraw as *Tiberius* did to *Caprea*, to be more at leisure for their Vices, to debauch without interruption, and be somewhat cover'd from Censure and Observation.

There are several Degrees, and, as it were, Apartments in Solitude: Those may be said to retire, who break off Business, quit the Stage, and shut up the Scene: They are harass'd, it may be, with the Fatigues, gratified with the Pleasures

Pleasures of a Publick Life : It may be, they foresee ill Weather, and are willing to put into Port. To keep out at Sea may endanger the Vessel. When the Juncture proves unfavourable, 'tis prudence for a Great Man to draw in his Figure, to furl the Sails, and take himself a Deck lower: Voluntary Mortification looks better than Penance enjoind. In such cases, 'tis more advisable to walk down Stairs, than to stand still, and be thrown out at the Window. Had Cardinal *Woolsey* manag'd with this caution, 'tis probable he might have rid out the Court-Storm. But his unseasonable Grandeur undid him; his pompous Preparation for his Instalment at *York*, gave his Enemies a new Handle, awaken'd the King's Displeasure, and finish'd his Ruin.

To retire for Quiet and Thinking, is a commendable Motive. When there's nothing but Noise and Pursuit in the open Plains, 'tis good to make for the Covert. *Amici fures Temporis*, says my Lord *Bacon*: Conversation is a meer Thief, steals off a great part of our Time, and often stuffs our Memory with Rubbish. Some People are overlaid with Ceremony and Visits, work'd down with giving *Audience*, and almost
kill'd

kill'd with the Kindness of their Acquaintance. Solitude is a great Relief in such Circumstances: They are glad to get clear of the Crowd for Air and Breathing, and to have their Motion a little better at liberty.

To withdraw upon the Score of Religion, is a Reason still higher than the rest. To shut up the Prospect of this World, that we may take the better view of the other, is a prudent Precaution. 'Tis good sometimes to retreat from Company, and bar the Door upon Business and Diversion: And when we are thus disengaged, to inspect our Practice, to state our Accounts, and examine our Condition for Eternity. 'Tis good to make a stand by our selves, and consider how well we are reconcil'd to a state of Separation. Death is a remarkable Retirement: It transports us into a Foreign Country, and cuts off all manner of Communication: The Society and Entertainments of this Life, are perfectly at an end: Nay, it divides our Person for some time, and removes us from part of our selves. Things standing thus, we should endeavour to disentangle before-hand, to untwist our Affections, and slide off from the World by degrees: And, since the Objects of
Sence

Sence will shortly fail us, let us lessen the Correspondence, and try a little to live without them: Let us apply to a more lasting Fund, and subsist our Happiness upon Thought. To retire for such Purposes as these, is the best improvement of Solitude: To be thus alone, is the way to bring us to the most desirable Company.

But, some Peoples Melancholy drives them to an Excess: They are lost in a Mist of the Spleen. A *Cloyster* is too publick for their Devotion. They think all *Society* infectious: And, that every Mortal has the *Tokens* upon him. This was the case of Monsieur *de la Barriere*, Abbot *de Feuillans*. He was once resolv'd to quit his Monastery, to travel into the *Desarts*, and get entirely out of the reach of all Mankind. His Design was pious and well meant. 'Twas to guard his Innocence, and cover himself the better from Temptation. Company serv'd only to throw in false Opinions, to poison the Passions, and make the Mind uneasy. But, under favour, there's no Security from this Danger, by running away from all the World. Errors and ill Thoughts are oftentimes no foreign Commodity, but purely of our own Growth: Fear and Desire are trouble-
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some Guests, and will break in upon the closest Retirement. As long as the Pulse beats, the Spirits will be sometimes irregular, and the Head over-cast: Then unwelcome Ideas will intrude, and the Fancy be hagg'd of course: And if we have neither Physick nor Company, how can the Constitution be reliev'd, or the progress of our Melancholy be stopp'd? Besides, The Mind can exert her self by her own Force: There's no need of pouring Thoughts into her, like Water into a Pump: And as long as she can think without Company, she can plague her self without it too. Farther; To take leave of the World, is not the way to be quit of those Fancies which deceive: To command forgetfulness, and blot the Memory where we please, is hardly to be expected: And, it may be, least of all when People are alone. When the Mind is by her self, she has nothing to do but to peruse her Notions, and examine her Stock: Then, what she has heard or read is brought upon the Board; and that which slept in company, is often awaken'd. Then there's leisure for charging the Imagination, for drawing the Objects, and Painting at the whole length. Thus ill Humour may be for-

tified,

tified, and the Passions inflam'd; and Melancholy, Anger or Revenge, grow more unmanageable than otherwise. Ill Thoughts are most dangerous in Solitude: There's nothing to interrupt the Mischief, to divert the Fancy, and weaken the Impression. To retire wholly from Business and Conversation, is a dangerous Experiment, and leaves us strangely expos'd. But is not Vice catching? And are we not the worse for the Folly of those we converse with; and are not all People tinctur'd with unserviceable Qualities? How then can we be secure without flying the Seat of Infection, and bidding Mankind Adieu? In answer to this, I grant that bad Company gives bad Impressions, and suggests ill Thoughts, but possibly the Devil may furnish more. The Apostle informs us that we have more formidable Enemies to encounter than *Flesh and Blood*, that we *wrestle with* Ephes. 6.12. *Principalties and Powers*, and that the Kingdom of Darkness is in Arms against us. Now tho' the Devil is busie in all places, yet Solitude seems to be his ground of advantage; and from whence he plays his Batteries with most Success: Thus we see he ventur'd

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to attack our Saviour himself when he found him in the *Wilderness*.

'Tis true, wrong Apprehensions warp the Morals, and bring Disorder into Life: For the Will is sway'd by the Understanding, and Practice often govern'd by Principles. But what then? Can't we fall into Mistakes without help? Must we needs be infallible alone? Does not the Mind often discourse with herself? A Man may affirm and deny, and reason through *Mood* and *Figure*, without the assistance of his Neighbours. But then all these Operations are subject to Error. If we joyn Notions that won't agree, or part those which were made to be together; if we let go the Link between Consequence and Principle, and draw our Inferences out of the right Line; If we make a false step, I say, in any of these Motions, we lose our way, and wander into Mistake: There's no need of any Body to misguide us, we are often an *ignis fatuus* to our selves. Ignorance and Error were not always catch'd and copy'd, They were bred like Diseases at first, and invented some where, tho' the Original may be out of sight. And thus tho' we had never
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seen any Mortal, we might have Folly enough of our own making to undo us.

But granting for Argument sake, that all false Reasoning, all the Mutiny and Misfortune of our Thoughts, was the effect of Conversation: Must we sheer off from every Thing Humane upon this score? Must we trot into the Woods, and climb the Mountains, and turn Savages for our Security? If I happen to be wounded with a Sword or Pistol, I may certainly conclude the mischief comes from some of my own Species: But for all that, I wont forswear the sight of Mankind in a Pet, take a Pilgrimage into the Desarts, and make my Wound Mortal for want of dressing. No, I'll much rather apply to a good Surgeon, and submit to the methods of Cure. But if I have actually receiv'd no such misfortune, 'twould be still more freakish and singular, should I break Bulk and travel out of *Society*, only for the bare fear, and possibility of a shrew'd Turn. 'Tis more prudential to stand ones Ground, to fence against the Inconveniencies, and risque the Event. Thus, In case I should either hear, or apprehend any scandalous Discourse

course from bad Company, I would not immediately disband my self, and abjure the World : Not at all. The way is to project for a reinforcement ; to keep close to Men of Virtue and Sense, and stand carefully upon ones Guard.

To proceed. What if ill Notions are now and then scatter'd, and Mankind prove sometimes infectious to each other ? Have we not an Antidote against the Poyson ? And does not the Remedy come from the same Quarter with the Disease ? Is it not *Menz* that furnish us with the Precepts of Virtue, and the Rules of good Living ? Don't they help to form our Judgments, and teach us the Distinctions between Truth and Falshood ? Is not our Genius polish'd, and our Reason improv'd by the Dead or the Living ? What Passion or Disorder of Mind is there that has not been successsfully prescrib'd to by one hand or other ? In short ; There's no Discoveries of Truth, no Regulations in Morality, but of which Men have either been the Inventors, or at least the Instruments of Conveyance. But none of these Assistances could have been met with if this solitary Fancy had
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had grown Epidemical, and seiz'd the Body of Mankind. There would have been no Improvements of Knowledge, no Books, no Teaching by word of Mouth; if this Spirit of Retirement had gain'd the Ascendant; If we had been frighted from all sociable Commerce, if we had prefer'd Caves to Houses, and the Wilderness to the Town. Now, since we are supply'd by Mankind with Directions for Virtue and right Thinking, with Preservatives against Vice and Error; is it not more reasonable to be friendly and conversable, and keep Company with our own Kind, for the sake of those that are Good, rather than fall out as it were with Humane Nature, and fly from every Mortal, because of bad People intermixt with the rest?

To urge the matter farther. Besides the benefit of Instruction we receive from the more knowing, God has furnish'd every one of us with a share of Judgment and Apprehension: We have a Touchstone against false Coyn, a Test for Right and Wrong, a natural Faculty to take check at a gross Fal-lacy, and to encline us to the side of Truth. Suppose I read a Book in
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which there are false Notions, and Lectures of Immoralitie ; I may lay it aside at my pleasure : I am not at all forc'd either to believe the Doctrine, or follow the Advice : No, nor yet to disquiet my self with the Authors misbehaviour. If I see a Man do an ill Thing, what necessity is there either for imitation, or disturbing my Head about that which is out of my power ? A Man has Light in his Understanding, and Liberty in his *Will*. He is Master of his Conduct, and by the Grace of God may preserve himself in a tolerable Innocence. By the privilege of this Liberty, in concurrence with the Assistance of Heaven, we may give Laws to our Passions, and bring them under Management and Discipline. So that to keep our selves harmless and compos'd, there's no need of footing it into the *Forest* : This design will be better pursu'd by staying at Home ; by exerting our Native Strength, by informing our Understanding, and by calling in the Aids of Religion.

There's another Consideration which will keep us from disincorporating our selves. We had our *Being* from Mankind ;

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kind : our support in a state of Impotence, and our Education, the growth of our Limbs, and the progress of our Reason, come all under God through their Hands. In fine, all the Pleasure and Conveniences of Life are convey'd to us by this Channel : And therefore if *Solitude* could provide us Necessaries, and furnish us to our Wishes, which is impossible, yet we ought not to disband, and break loose from Humane Society : We should rather continue upon the spot, and discharge the Obligation. Without this endeavour at least, we fail in our Duty, we are Unjust and Ungrateful, and don't deserve the Favours we have receiv'd. Should every Body be overgrown with this Shiness and Chagrin, should They run off single, and not endure the sight of each other, not only States and Kingdoms, Arts and Sciences, Laws and Religion, but even Humane Nature it self would sink and be destroy'd. Nay, from the Faculty of Speech we may conclude the Institution of *Society* : Had we been made for Distance and Separation, and not to intercommon with any Mortal, these Organs for Entertainment, these Distinctions of

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Sounds,

Sounds, this articulate Pronunciation were in vain. For to what purpose should a Man have a Tongue to talk only to himself?

But Men, when you have said all, are strangely foolish and wicked, I can't reconcile my self to their Humour, nor endure them any longer. This is the melancholly Persons Objection. Now we'll grant the Complaint. Let us suppose the World as untoward as we please: That we are almost every where disturb'd with Falshood and Folly, with Capriciousness and Ill nature. That People are unmanageable in all Posts and Places, that they will neither Lead nor Drive, Govern nor Obey, as they should do. What of all this? Must we quit our Station, scamper from Town and Country, and grow Wild and Savage by our selves? Must we throw up our Business, and suffer no Soul to come near us, because we are not pleas'd with the Temper, with the Morals and Management of those we converse with? Don't let us take things by the wrong handle. Nothing but our own Faults can affect us, your Fate hangs only upon our *Will*; we shall never be the worse for
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the Miscarriages of other People. Besides, if Mankind are so much Degenerated, if the Age is so extremely out of Order, the inference should work the other way. This consideration should make good People keep their Ground, do their utmost, and oppose the prevailing Evil. When an Enemy Besieges and Batters a Town, and is ready to come on to the Assault, what may be the Duty of the Garrison? Is this a time to lay down their Arms, or slip out in the dark at a Postern? Are they not rather to mount the Ramparts, to stand firm in the Breach, and repel the Attack? Alas! If all the honest and good part of Mankind should withdraw and live by themselves; in such a case the wicked Remainder would quickly confound all, and pull Destruction upon the Universe.

With such reasoning as this the Cardinal *D'Ossat* prevail'd upon the Abbot *De Fenillans*, and diverted him from his Splenetick Resolution*. He told him, that General Kindness, and Christian Charity, so strongly enjoyn'd in the *Scripture*, was utterly inconsistent with his Design. For which way can any Vertue be exercised with-
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* *Lettres de Cardinal d'Ossat.*

out Object or Opportunity? All Instances of Affection and Sympathy, all Works of *Mercy* are impracticable upon this Scheme. How can he that absconds from the whole World, and lives literally by himself, either feed the Hungry, or cloath the Naked? How can such a one be hospitable to Strangers, or visit those under Sickness or Confinement? What possibility is there of his instructing the Ignorant, of comforting the Afflicted, or correcting the audacious Sinner? By arguing in this manner, he gives him to understand, that to renounce Humane Society, was in effect to renounce Christianity, and cut our selves off from the Communion of the Church: Of the *Church* which implies Company, and is enough to discourage *Solitude*, by the very Idea and Name of it.

To come towards a Conclusion. 'Tis not good to run the length of a retired Fancy, nor suffer the Spleen to govern. Solitude must have a Temper as well as other Things. To over-drive Nature, and push the Experiment too far, never turns to any Account: It serves only to draw a blemish upon the Judgment, and disappoint the Expectation:

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At present, we have a necessitous Body to provide for. This part of us is no Camelion: It won't be dieted with Air, nor subsist upon Scheme and Notion: And therefore those that reckon to Act, as far as they can Think, will be strangely mistaken. People that retire should examine the Difficulties, and proportion the Undertaking to their Strength: A thorow scrutiny of the Inclinations, of the Will, and the Power, is no more than a necessary precaution. Without this preliminary Prudence a Man may over-burthen his Shoulders, and wade out of his depth: Neither can the way be made back sometimes without Levity and Imputation. To live alone, tho' in a moderate degree, will require some tolerable provision in Books and Capacity: He that goes off unfurnish'd in the Understanding, will make wretched Company for himself; He has only contriv'd a Settlement for a savage Life, and retires like a Beast to his Den.

FINIS.

4:9: — 1721.







